

View of his Country?
is that which should be the
first object of our attention
in the study of the
Scriptures? Or is it
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107. — Ball's 21. For me to be a Candidate
and to be a Candidate. O. a. When may we be a
live to Christ? O. a. When may we be a
live to Christ? O. a. When may we be a

be ready for Death and Judgment,
O, When may one be said to

Triples of this Event?
of Golf &c. How shall we attain to a level
How shall we look for the coming of the Day
belonging to the coming of the Day of God? O. I.
109. — A P.M. Lecture for June

I have been thinking of you very much lately, and
 wondering how you are getting on. I hope you are
 well and happy. I have been very busy lately, but
 I have managed to find some time to write to you.
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 well and happy. I have been very busy lately, but
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I must add, that the far greater part of the above Texts and Questions were collected before I had seen the Rev. Mr. W. W. L. Baker's private Society in Edinburgh; yet where the Questions coincide I have, in the great number, chosen the Texts which he considers on, and the Questions also, with little

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The Removal of a faithful Minister from a
People a Providence seriously to be no-
ticed by them.

Being a Valedictory

SERMON

PREACHED

At *Leslie* May 2. 1708 from *Acts* xx. 25.

And now, *Behold, I know that ye all
among whom I have gone Preaching the
Kingdom of God, shall see my Face no more*

The Duty of Sinners to give God their
Hearts.

CONSIDERED IN

An Introductory SERMON preached at
South-Leith April 25. 1708. from *Prov.* xxiii.
26. *My Son, give me thine Heart.*

Both by the Reverend, learned and pious Mr. JOHN
SCHAW sometime Minister of the Gospel at
LESLEY, and late at SOUTH-LEITH. K

With a Preface containing a Character of the Author
and his faithfulness in the Ministerial Function.

Psal. cxii. 6. *The Righteous shall be in everlasting Remembrance.*

Heb. xi. 4. *He being dead, yet speaketh*

Psal. xxxvii. 37. *Mark the perfect Man, and behold the up-
right : For the end of that Man is Peace.*

GLASGOW, Printed for DAVID DUNCAN at the foot
of the West-Bow EDINBURGH. M. DCC. XLII.



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The Preface to the Reader.

CHRISTIAN READER,

THE Title Page has already informed you, that the first of the following Sermons was preached by the worthy Author as his Valedictory Sermon to the Parish of Lesley, among which People he laboured, as he tells us in that Sermon in the Work of the Gospel, for the space of nine Years and a half, the second after he was transported by the reverend Presbytery of Kirkaldy to take part of the Collegiat Charge of South-Leith, as his introductory Sermon to that People.

These two Sermons now published to the World, as they were earnestly desired by severals in the Parishes of Lesley and South-Leith, in both which he laboured with Success and Approbation, so I am confident, they will be very acceptable to both which is all the Appology, the Publisher makes for their appearing Abroad at this Juncture. I can assure the World, they are carefully transcribed from the Authors Original Manuscript and are genuine.——It has been an unpardonable Boldness in the Publishers of several Posthumous Sermons of many worthy Ministers of this Church, that they have made such considerable Alterations and additions in them, whereby they have been so mangled, that their People and others upon perusing of them, could hardly discern, whether they were the Sermons of those worthy Persons whose Names they bear, or not, tho' they were no Strangers to their Diction and manner of Expression. But I can certify the Reader, that the Publisher of the few subsequent Discourses, cannot be taxed with this sort of injurious Conduct, and I am persuaded it will evidently appear to those who were well acquainted with Mr. Schaw's Language, that they are original and genuine.

I am not to enter upon a Panegierical Harrangue in favour of him, being well apprized, that the unprejudiced Reader will find nothing in them nauseating or disgusting even to Persons of the Politest Taste, the Stile being strong and masculine, and at the same Time plain and easy to the meanest Capacity, the Subjects important, well handled and handsomely applied occasioned them
only

only to touch a little at the Character of the Reverend Author in his faithful Management of the Ministerial Function. Mr. John Schaw the worthy Author was well known in the Church of Scotland, as a singularly pious Christian, and eminently faithful Minister, and most part of those who had the Happiness and Honour of his Acquaintance, can with me attest the Truth of these few following Observations, I essay to offer concerning him.

In his younger Years, he was a most obedient and dutiful Child to his Parents, who were Persons of Piety and Religion, and in that Relation he adorned the early Profession he made of Religion, by a strict Observation of all filial Duties. As he knew CHRIST in his Young and tender Years, so he endeavoured thro' Grace to have his Conversation becoming the glorious Gospel of his Saviour in that Period of Life, which alas! is by most of the present Age devoted to Lewdness and Debauchery, or the gaudy Fopperies and empty Vanities of Life.

He being a Youth of a sprightly and active Genius, when at the Grammar School, made more considerable Advances in Learning, than could reasonably be expected from one of his Years; and after he had left the same and applied himself to the Study of the learned Languages and liberal Sciences at the University of Glasgow, he speedily went thro' all the Classes of the same, to the Satisfaction and with the approbation of all the different Professors; and after having gained a pretty good Insight into the Languages and Sciences, he with unwearied Diligence applied himself to the Study of Theology, and accomplished himself (thro' the blessing of God upon his Labours) so well in it, in fewer Number of Years, than Students of that Science unless Persons of very pregnant Parts, ordinarily do, that the Presbytery of Dalkeith in whose Bounds he resided, entred him upon Tryals for the holy Ministry which he went thro', to their great Satisfaction and Comfort, and in consequence thereof, they licensed him to preach the Gospel.

He was not many Months licensed to Preach; but several Congregations who had heard him, put unanimous Calls in his Hands, beseeching him to be their Minister. But the Number and Difficulty of them put him to a Stand, so as to be at a loss which to prefer, having little freedom to choose one above another;

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ther; and therefore he referred himself to the reverend Presbytery of Dalkeith, who had, as it already said, licensed him, that they might dispose of him, as the LORD should direct. The Presbytery being nonplussed about the Matter, did in imitation of the Apostolical Practice recorded in the First Chapter of the Acts, and 26. Verse, cast Lots in that weighty Case, and the Lot fell in favours of the Parish of Newton, to which Mr. Schaw cheerfully submitted; and being by the said Presbytery ordained to the Pastoral Office in that Parish he entred upon his Ministerial Work, and in the short Time he laboured among them, he wanted not some Seals of his Ministry, which much endeared him to that People; who gave evident Proofs of their affectionate regard for him when he preached his farewell Sermon to them, his whole Audience being drowned in Tears, and they ever afterwards had an endeared Respect for his Person.

He not continuing long in Newton, for some Reasons, I do not encline to trouble the World with; he was by a Sentence of the foresaid reverend Presbytery transported to take the Charge of the Parish of Lesley, upon an harmonious Call from that People, by the Consent and at the earnest Desire of the right honourable Margaret late Countess of Rothes and her noble Family; and having commenced his Ministry among them, he conciliated their most endeared Affections, and was made the happy Instrument of espousing many in that Parish as a chaste Virgin to the LORD JESUS CHRIST, some of which are still alive, tho' the far greater Part are fallen asleep. His kind Lord and Master remarkably favoured him there with much of his Presence and Countenance; and made him a burning and a shining Light in that Corner of Fife, insomuch that Multitudes flocked to hear him, and were always refreshed with his heavenly Discourses. The Saints of GOD during his Residence there, made the following Observations of him and his Ministry, that his Sermons on ordinary Sabbaths, were more Sweet and refreshing to their Souls, than many Sacramental Occasions in the Neighbouring Parishes, tho' well furnished with able Gospel Ministers. and that his Communion Solemnities resembled the very Suburbs of Heaven, and were as a Taste of the Grapes of Eshcoll to them, by reason of the near and dear fellowship and Communion they had with GOD thro' the LORD JESUS CHRIST

CHRIST in their attendance upon them; the LORD bowing his Heavens and coming down, and displaying his signal Power and Glory among the Communicants recreating their Souls with copious Showers of Divine Influences, so that they were often forced to cry out with the Spouse, Song v. 8. I am sick of Love. Yea some at these Occasions were so overcome with a Sense of the Lord's Love to their Souls, that they were ready to swoon away. Others had such bright Discoveries of CHRIST in his Personal and Mediatorial Glory, and of the Glory of IMMANUEL's Land, and such sensible assurance of their Interest in both, that they have been content that the Valley of Vision should have been the Valley of Death to them, and would have given ten thousand Worlds, if the Lord in Compassion to their Weakness, would have taken them away to Glory upon the Spot, in the mean Time of these gracious Manifestations.

Tho' such Exercise as this in this Age which swarms with Herds of Atheists and Deists be mocked and ridiculed, and by some even of those who bear the Character of Ministers, be unjustly branded by the odious Name of Enthusiasm, yet many of the LORD's People, can confirm the Truth of what is above narrated, by their experimental Acquaintance, with the same Exercise on the like or other Occasions, let these ungodly Scoffers say of it what they will.

During his abode at Lesley, and after his Transportation to South-Leith, he bravely testified against the abounding Sins and Abominations, which then prevailed in the Land and Nation, and particularly against the Heaven daring and unparalleled Breaches of our most Solemn National Engagements, which we in this Land came under to the most High GOD, and on all proper Occasions, chiefly on Humiliation Days (then frequent, tho' now alas rare) mourned over the same, together with the Blood of the Saints, that was shed on Scaffolds, and in the Fields in great Plenty. by the then Prelatick and Tyrannical Government, at the instigation of the abjured Prelatical Church, in the Reigns of these infamous Monarch's Charles II. and James VII. and against the many other lamentable Defections of that Bloody and debauched period, which alas has not been sufficiently lamented or mourned over by this Church and Land unto this very Day. As also when in the Year 1706 the Representatives of the Nation entered in the

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scandalous incorporating Union with our Neighbour Nation of England, upon Terms very inconsistent with our Covenants, he boldly witnessed against the same and without pretending to a Prophetic Spirit, foretold some of those dismal Consequences resulting from it, which now the Nation is deeply sensible of and experience to their Cost, and now at length tho' too late are made to lament their precipitant folly.

After he had continued to exercise the Ministerial Function in that Parish, for the Time above specified, he was by a Sentence of the Reverend Presbytery of Kirkaldy transported to South-Leith and admitted there on the 22d Day of April in the Year 1708, with the hearty Concurrence of the late Reverend Mr. James Dickson, then one of the Ministers of that Collegiate Charge upon an harmonious Call from the Parish and Inhabitants of the said Place, where he laboured in the work of the Gospel to his dying Day, to the great good liking of the LORD's People, who now bitterly lament his Death, and show a tender Regard to his Memory.

His faithfulness in his Master's Work, is so glaringly evident to all that knew him, that I need only just mention it, without enlarging considerably upon it, designing only a few imperfect Hints of Things.

During the whole Tenor of his Ministerial Work in the Parish of South-Leith, as in Lesley before, he faithfully preached CHRIST crucified, and the way of Salvation thro' him, which sometimes meet with such remarkable Success, that as I am credibly informed, when Mr. Schaw in the course of his Ministry was Preaching from the 16 Chapter of the Acts of the Apostles, 30. and 31. Verses. And brought them out, and said, sirs what must I do to be saved, And they said, believe on the LORD JESUS CHRIST, and thou shalt be saved and thy House. two profligate abandoned Soldiers, belonging to a Company then lodged in Leith, having on a certain LORD's Day employed the Forenoon at their Bottle and Gaming at Cards (a most Villanous Diversion) and in the Afternoon designing to go Abroad to divert themselves by walking in the Fields, and seeing the People flock to the Church, to hear Sermon, they took a Fancy of going thither too, which afternoon the Lord honoured his honest sent

Servants

Servant to be the blessed Instrument of Converting them both to the Faith and Obedience of the Lord JESUS. And after the dismissing of the Congregation, the said two Centinels went out to the Fields, and spent the remaining part of that Day and succeeding Night in Prayer to GOD, loudly calling for Mercy to their Souls, tho' they confessed they never knew what it was to bow a Knee in Prayer to GOD before. And afterwards gave satisfying Evidences of their being real and sincere Christians, and owned Mr. Schaw to be their Spiritual Father.

When a disaffected Party in the Nation, did in the Year 1715, commence a most unnatural Rebellion against his late Majesty King George I. Who was but newly begun to sway the British Sceptre, in favours of a Popish, Idolatrous Pretender, as Mr. Schaw used to denominate him, he undauntedly testified against the same, and warned his Parish of the Folly and Danger of such a rash and Treasonable Enterprize, courageously declaring his Testimony against the same, even in the very Face of the Pretender's Friends, and shewing his Attachment to the present Government, and his late Majesty our gracious Sovereign, even when by some he was threatned to be Hung up a Sacrifice to their bloody Rage and merciless Fury, for his Loyalty to his GOD and King. Likewise being sensible of the Danger the Land and Nation were in by reason of abjured Popery and Prelacy pouring in like a Deluge upon it, he in very lively Colours displayed the Ridiculousness of the same, in several excellent Sermons, he preached that Year, and exposed the Danger thereof and the wicked Management of the Malcontents, who were vapouring and crowing with the big Expectations of seeing their Bastard Brat of a Pretender exalted to the Throne of these Kingdoms, in such a manner that he was applauded by the Saints, tho' mean, while he was the Eye sore of the Popish and Jacobite Party. And notwithstanding of the Storm raised against him by many of that Rebellious Faction, that neither feared GOD nor Man, he was preserved from all their Traps and Snares, and with joyful Eyes saw all their kelliish Plots and Machinations effectually frustrate and defeated, to the Joy of the Lord's People; and the comfort of the Friends of the Hanoverian Succession in his presence.

sent Majesty's Royal Family, which may the LORD preserve and maintain from Age to Age.

He shewed himself on all occasions a true and loyal Son of the Church, as well as of the State, contributing his most effectual Endeavours for a further Reformation and Preservation of Peace in the same, tho' he was never for purchasing a spurious Peace at the Expence of Truth; but Godly and Zealously contended for the Truths of CHRIST born down and trampled upon by the present established Church, with whose repeated Defections and Backsidings he was heartily grieved, and which mightily tended to bring down his hoary Hairs in Sorrow to the Grave.

When in the Year 1726, we were alarmed with a flagrant Report that the Arian Heresy had entred into our Borders, and was openly Taught in the University of Glasgow, by Mr. Simson Professor of Divinity there, and when upon the Report thereof, the Judicatories of the Church made Enquiry into the Matter, they found it clearly proven, that the foresaid unhappy Man had vented and Taught such Propositions, whereby the great GOD our SAVIOUR was robbed of his true and supreme Deity. He among several others testified against the same, and in several sermons, he preached at that Time asserted the Divinity of our Lord, in opposition to that damnable Heresy which then began to disseminate it self thro' the Nation like a Gangrene, and which 'tis to be fear'd more universally prevails now. When the Judicatories of the Church had the affair several Years under their Consideration, and came at length to inflict condign Censure upon the Blasphemer, they only suspended him from teaching and Preaching, and all Exercise of any Ecclesiastical Power or Function, until another General Assembly should think fit to take off the Sentence. He witnessed against the same, and was of Opinion, that the highest Censures of Deposition and Excommunication, were but too small to be inflicted upon such a notorious offender. And many were and still are of Opinion, that he that was guilty of High Treason and Blasphemy against our IMMANUEL the KING of Kings should have been executed by the Hand of the common Hangman. However the LORD left this National Church so far at that Time, that they inflicted no proportionable Censure upon Mr. Simson, and refused to assert in expresse Terms the necessary Existence, self

origination and independency of our LORD JESUS CHRIST, in opposition to the Arian Errors that were then and still are spreading. But Mr. Schaw plainly testified against the same wilful Omissions, and was heartily grieved as were many others, to see Matters carried on as they then were without any suitable Testimony and judicial Warning enmitted against them.

Likewise when the Judicatories did by riding Committees settle several Congregations with Ministers against their will, and by violent Intrusions obtrude Hirelings thro' all the Corners of the Land, upon dissenting and reclaiming Congregations, an abominable Practice which still continues to the Scandal and Dishonour of this National Church, as witness the settlement of Tranent, at the last Assembly and many others. And when the Assembly 1732 passed an Act, peeling and robbing the Christian People of the Rights of calling their own Pastors and lodged the same in the Hands of Heritors and Elders as such, he magnanimously opposed the same, dissented from it, and duly testified against these sinful Measures and Decisions of the Judicatories.

When the Commission in November 1733 were smitten with such a spiritual Phrenzy as to thrust out four worthy Ministers from the Communion of this Church, of unblemished Lives and unspotted Conversations, merely for opposing Acts and Laws made by the Church, without any Warrant from the Lord and Testimony, he faithfully testified against that Tyranny, and favoured these worthy Brethren with a share of his hearty Prayers in their behalf.

He likewise was not backward to lift up a Testimony against the sinful Conduct of the Judicatories in dismissing these Erronious Gentlemen Professor C——I and Principal W——t from their Bar, without inflicting due Censure upon them and passing an Act assertory of Truth in opposition to them.

He also made a bold Appearance from the Pulpit in displaying a Testimony against that errastian Act of Parliament concerning Captain Porteous, which he accounted one of the most Heaven daring Encroachments upon our Redeemer's Crown, that ever was made by any Parliament, plainly calculated to murder innocent Blood, and encourage Perjury by the illctive Baits

to the Reader.

II

of a swingeing Reward. For which Piece of Faithfulness he was like to be cashiered by his insulting Foes, but his gracious Lrd made him to dwell in safety.

He was possessed of noble Talents for declaving the Sins of the Times, and testifying against the same, and did not at any Time fail to reprove Sin and Vice, and witness doctrinally and judiciously against the Backslidings and Defections of the Age, tho' severals of a Lukewarm Spirit are not for bringing these things into Sermons, for fear of filling their Peoples Heads with Notions, whereby they may be diverted from private Religion. But he in opposition to this neutral gallio-like Temper, at some Times made it appear it was the Practice of our highest LORD IMMANUEL, thus to Testify against the Backslidings of the Jewish Church, and if he who knew all Things, did not think it would produce such Effects as these Gentlemen talk of, so neither should we. And he always grievously lamented that the Generality of Ministers bore no doctrinal Testimony at all against the Injury done the Truths of Christ, by corrupt Churchmen and Church Judicatories.

He was a wise and diligent observer of the LORD's providential Dispensations, and when any remarkable occurrence fell out, he always endeavoured to excite himself and his Hearers to know the Language thereof, that with due Humiliation they might turn to the LORD and implore his Mercy: When Fires at any Time broke out in the Place, he essayed to Preach Sermons suitable to the Occasion, and to make a wise Improvement of them, that his Audience might hear the voice of the Rod and who hath appointed it, and upon a Review and Examination of their Hearts and Ways, return unto the Lord, that he might remove the Guilt of their Sins, and stay his rough Wind in the Day of his East-wind.

When the violent Hurricane happened on the 14th of January 1739, and overturned so many Houses, and did so much Damage to the Shipping of the Nation, he preached two excellent Sermons upon that Occasion, from Plal. xlv. 8. Come, behold the Works of the LORD, what Desolations he hath made in the Earth. And in them modestly endeavoured to assign some of the many Reasons of such an awful Providence, and to impress his People with a Sense of their Sin and

Iniquities the procuring Causes of such Wrath-like Dispensations that so they might abandon them,

He diligently considered the Signs of the Times, that as the Lord had placed him upon a very considerable Watch-tower, and in a Place of very great Importance, so he might give warning of the Swords approach, that so he might save his own Soul, and that if any perished in their Iniquity when the Sword came he might not be accessory to their Guilt, or their Blood lie at his Door. He frequently signified from the Pulpit and in private Conversation, that when all Things were duely considered, we had the justest Reason to lay our Account with some tearing Tempest of Divine Wrath and Vengeance; for the very same Sins and abominations were to be found in a most remarkable Manner, and attended with the most accented Aggravations among us which had brought on wasting Judgements on other Nations; and let Men talk of our Fleets and Navies, and stout well appointed Armies as they will, yet, without pretending to the Spirit of Prophecy, he was sure, we could not escape a Stroke for the LORD would infallibly send a bloody Sword to avenge the Quarrel of a broken and burnt Covenant, and plainly declared he believed that the Instruments GOD would employ as the Rod of his Anger against these hypocritical perjured and CHRIST despised Nations, would be French and Spanish Enemies, and that these very Judgments were not far off, a greater symptom of which he could not observe than our dreadful Security under all the Tokens and Indications of the LORD's Anger that were gone forth against us.

Having thus forseen and thro' Grace prepared for the Day of Trouble and perplexity and trading down from the LORD of Hosts in our valley of Vision, and of those terrible Things wherewith in Righteousness we are now threatened by a holy GOD for our Sins, he entreated his kind LORD and Master, to remove him away from the Earth to himself in Heaven, that he might not any longer see such mournful Days as we now see, and are yet like to see in a worse Degree. His gracious Father out of Compassion to him, did on the 7th Day of September in the Year 1739, when he was visiting a certain Gentleman of his Parish, send him a Summons to come Home to the Mansions of Glory, and receive his Crown, that he

might

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might Shine as the meridian Sun, and as the Stars for ever and ever, after he had honoured his GOD and Redeemer in the work of the Gospel for near 44 Years. And he having obtained a gentle Dismissal from Mortality in a very sudden and surprizing manner, now reigns Triumphant in Heaven, where unquestionably he has had a sweet meeting with many of his dear People of Lesley and South-Leith in whose Conversion and Confirmation GOD honoured him to be eminently instrumental, and has joined with them and the other redeemed and triumphant Ones, in bearing a part in that rapturous Song, Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father: To him be Glory and Dominion for ever and ever Amen. As he said he hoped to do, when he took his farewell of the Parish of Lesley.

He was a diligent Visitor of the Sick, and never one Day, unless some extraordinary Business fell in his way, omitted to visit them, pray for them, and exhort them how to improve their present afflicted Case. This Ministerial Duty, which his People can Seal the Truth of he excelled in, tho' much neglected by most part of those who call themselves Ministers.

He faithfully and honestly testified against the overspreading and abounding Sins of this Age and Generation, and which very much abound in South-Leith. Particularly when that Parish, was so frequently visited by Fire from the LORD, he shewed them that the Cause was the dreadful Sin of prophaneing the LORD's Day, which, I believe, is not more openly impudently and grossly prophaned in any Part of the Nation than there. He frequently directed them to that Scripture which you have in Jeremiah xvii. 27. But if you will not hearken unto me, to hallow the Sabbath Day, and not to bear a Burthen, even entring in at the Gates of Jerusalem on the Sabbath Day: Then will I kindle a Fire in the Gates thereof, and it shall devour the Palaces of Jerusalem, and it shall not be quenched. And I heartily wish that those in that Parish who still continue shamefully to profane that Holy Day by scandalous Clubs in Taverns and Ale-houses and other Dens of Iniquity by publick Riding and walking for mear

Diverſion

Diversion, by idle and unprofitable Chat at Tea Tables, and by many other unlawful Sports and Recreations; as Mr. Schaw frequently charged them they would consider their ways, and abstain from these hellish Practices, lest GOD as an accomplishment of the foresaid awful Threatning, kindle a Fire in their City, and lay it in ruinous Heaps of burning Rubbish. He can do it, and he will do it, unless his own Mercy and their Repentance and Reformation prevent it.

He frequently warned the gaudy polite part of his People against the prophane Diversions of the Stage Play-house, Balls, Masquerades Dances and Musical Entertainments, which have been but too successful Debauchers of the present Age; and which our worthy Author looked upon as abominable Incentives to Sensuality, and scandalous Nurseries of Vice and uncleanness. And I heartily Pray, that the young and gay part of Mankind, and chiefly those of whom Mr. Schaw had the Pastoral Charge, would heed and observe the many faithful Warnings he gave against these seminaries of Lewdness, and never any more waste any of their precious Time, which should be employed about the Concerns of their Souls eternal Salvation, in attending such shameful Diversions and sinful Entertainments to the woundings of their Character and ruining their immortal Souls.

He honestly warned his Congregation of the dangerous and terrible Sin of barefaced and unmasked Perjury, as he used to call it, which abounds even to a prodigy among the trading Part of the Nation, and especially among those who do Business in great Waters.

He was one who never feared the face of Man, nor regarded the persons of Men, whether high or low, Rich or Poor, Noble or Ignoble, but faithfully discharged his Duty, without seeking to curry Favour with the great and wealthy, or despise the Poor and Mean.

In short to sum up his Character in a few Words, he was a Pious Christian, a faithful Gospel Minister, a Hoanerges Son of Thunder to the wicked, but a Barnabas or Son of Consolation to the Gently, a bold reprover of Sin and Profanity, Witness against all Error and Heresy, a dutiful Child in Youth, a loving Husband, an affectionate Father, a kind Master, a sincere disinterested Friend, a loyal Subject, like

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to the Poor, diligent in visiting the Sick, and in his whole Conversation breathing out nothing but Love and Charity to the Souls and Bodies of Men. One thus accomplished, one such a blessing to Mankind, one so universally taking, how pleasant and useful in Life, and how bitterly to be bemoaned, when removed from our World to that of Spirits.

When I consider his Life and the manner of his Death, I can not fail to observe, and am perswaded of it, that he was pulled off in the Anger of Heaven from this sinful Church and Land, and from the Congregation of South-Leith, wherein 'tis evident to a Demonstration, Religion has dwindled away to an empty form, and is daily upon the Decline, and Wickedness more and more rampant and raging, because his Message was not suitably entertained, his Person and the Gospel, God honoured him long to Preach among them, but too much slighted and despised, even in the publick Solemnities, of which I myself have with a sore Heart, frequently been an Eye Witness.

O! tell it not in Gath, nor publish it in the Streets of Ashkelon, that South-Leith a People whom GOD ever since our Reformation from Popery favoured with many choice and able Ministers, should thus mock, thus despise the Messengers of the Lord of Hosts, and hasten them off the Stage, to provoke the Lord to send among them such as may prophesie unto them not right Things; but speak unto them smooth things, and Prophecie Deceits.

I sincerely wish, that such who have been guilty of such criminal and unaccountable Conduct, would seriously lay Matters to Heart, and sin no more this way, lest GOD remove his Candlestick from them altogether. And I Pray that the Lord may be pleased in Mercy to send from Time to Time faithful Labourers into his Vineyard of South-Leith, to awaken a secure People, and draw and drive them to our glorious and renowned IMMANUEL the LORD JESUS CHRIST, and that they may never be plagued with a sinfully silent Ministry, that will bear no Testimony against the Vices and Abominations of Church and State, in those Dregs of Time, wherein our Lot is cast.

Thus Reader I have given you a few brief imperfect hints of our Author's Character and faithfulness in the Discharge of the Ministerial Function. I could have insisted at far greater length

length; but to evite the Charge of fulsom flattery, I declined to say much, and only pointed at things which are well known to the World, and which can with all manner of Justice be said of him.

If these two Sermons following be acceptable to the Reader, and meet with due Encouragement from the Congregations in which he laboured the best part of his Days, it will be a Motive to Print more of his excellent and Pious Discourses; which I can assure the World, are very elaborate and Exact either in single Pamphlets, or a neat Pocket Volume: And to Conclude,

That the Reader by perusing of the following Sermons, may in this evil backsliding Day, be engaged to mind serious practical Godliness and vital Religion, to follow the footsteps of the noble Army of Martyrs and Witnesses who are now departed to Glory, and with their Triumphant Hallelujahs make the Archæ and Battlements of Heaven to ring, and particularly of our worthy Author, who now thro' Faith and Patience inheriteth the Promises, and Takes in among the shouting Crowds of Men and Angels, to Praise his and their common Redeemer, and may be excited to witness for Truth, that lies Bleeding in our Streets, and join and assemble to the covenanted Standard of Zions King, which is now erected and set up in Scotland, is and shall be the sincere Desire and hearty Prayer,

OF

Thy Humble Servant

and 'Soul's Wellwisher

The PUBLISHER.

SERMON.

S E R M O N . I.

The REMOVAL of a Gospel MINISTER from a PEOPLE a Providence to be noticed by them. A Sermon Preached at *Leſly* May 2. 1708.

Acts xx. 25. And now behold I know that ye all among whom I have gone Preaching the Kingdom of GOD, ſhall ſee my Face no more.

MY dear Friends, beloved in our LORD JESUS CHRIST, as it was with a pull back in my Bowels, that I yielded to my Transportation from you, ſo it is with a melancholy and mournful Spirit that I now proceed to take my Leave of you. 'Tis true indeed, I neither do nor now can ſpeak to you under the relation of your Miniſter, that being diſſolved and fixed to another People. However that our endearing Relation, I cannot but now reflect upon both with pleaſure and ſorrow ; with pleaſure, conſidering ſome ſweet Days I have had among you, and with ſorrow, when I lay to Heart, that for a Time, *you muſt be ſcattered as Sheep without a Shepherd.* And what I incline to offer to you, upon this Occaſion, ſhall be drawn from that Portion of *Paul's* valedictory Sermon to the Church of *Ephesus*, which I have now read in your hearing. *And now behold I know, &c.*

That I may not be too long detained from the Purpoſe which I deſign from theſe Words, I ſhall entirely wave any Enquiry into the Occaſion or Connexion of them, and take them up ſhortly in theſe five Things.

1. *Paul's Work among the Ephesians* is pointed at. 2. His Diligence in this Work is insinuate. 3. His Removal from this People is expressed. 4. Advertisment is given by him of this his Removal. 5. There is the Notice he would have them take of it.

1. I say, in the Text *Paul's Work among the Ephesians* is pointed at, and that is, his *preaching the Kingdom of God* among them: Neither will Time allow, nor doth Necessity require, that I lay before you the variety of Significations, which the *Kingdom of God* undergoes in Scripture, it being sufficient to clear our ensuing Purpose, that I tell you, it is here put for the Gospel; and the Gospel in this and other places of the inspired Records, is expressed by the *Kingdom of God*; because by the preaching thereof, this Kingdom is set up in the Hearts and Minds of the Children of Men: And this *Kingdom of God*; which the preaching of the Gospel erects in the Hearts of Sinners is twofold, *viz.* The Kingdom of Grace here, and the Kingdom of Glory hereafter. Now this Kingdom or the Gospel which is the Instrument of erecting it, the Apostle preached among the *Ephesians*. The original Word here rendered preaching, is derived from a Root signifying to publish, and as a Herald to deliver a Matter in open Place, in the hearing of a Multitude, that many may take Notice of it. The Apostle did not skulk in Corners, nor clandestinely deliver the great Truths of the Gospel, but as the happy Heralld of the *King of Glory*, he made a full and open Proclamation of the glad News of Salvation thro' a crucified Redeemer.

2. In the Text, The Apostles Diligence in this great work is insinuate; while he says, *I have gone preaching the Kingdom of God*, The original Word translated, *I have gone*, properly signifying, *I have gone thro'*. This great Gospel Minister did not do his Work by Halves, but went cleanly and clearly thro' with it. He did not indulge himself in Sloth and Idleness, and so suffer his great Business to miscarry, but with active and unwearied Diligence he applied himself to it, and therefore made wonderful advances in it.

3. The

3. The removal of our Apostle from this People is expressed in these Words, *ye shall see my Face no more.* My Work among you is now brought to an end: According to my present Apprehension of Matters, my great Master has no more Service for me among you; and therefore I must go to another Place and People to ply the same Work, which I have been doing among you, and for any Thing I know, ye will have opportunity to see me no more, and this leads me,

4. To consider the Advertisement which *Paul* gives to the *Ephesians* of his Removal from them, in these Words, *I know that ye shall see my Face no more.* He does not in a closs and hidden manner depart from them; He does not altogether surprize them with this melancholy Matter; but freely and frankly advertises them of it, *I know*, says he, *that ye all, &c.* It is indeed the Thought of some, that what the Apostle here speaks, was not his positive and unalterable Determination, but only his present Purpose and Resolution from which perhaps afterwards he might have been diverted.

5. In the Words, there is the Notice, that our Apostle would have the *Ephesians* take of this his Removal from them. *And now behold.* This word *Behold* is several ways used in Scripture phrase; but I shall not take up your Time, in considering or reflecting upon them, but only suggest to you, that it is here used as a note of Attention, the Apostle by it endeavouring to excite his Hearers to a serious Observation of that Providence, which related to his Departure from them.

The Words being thus briefly explained, but I might make several very useful Observations upon them, seeing I cannot overtake them all, I shall not take up Time in naming them; but present you with the Sum of what I encline to offer from them, in this one doctrinal Note, *viz.*

Doct. That when a Minister who has made Conscience to Preach the Gospel among a People is removed from them, they then meet with a Providence which calls for their most serious and solemn Notice.

In discoursing on this Subject, I propose to observe the following Order and Method.

First, I shall offer a few general Thoughts anent a faithful Ministers Work, in preaching the Gospel to a People.

Secondly, Speak a little of the Removal of such a Minister from a People.

Thirdly, shew you how a People ought to notice such a Removal.

Fourthly, enquire into the Reasons why they ought to notice it. And *Lastly*, I shall make some practical improvement, in relation to the present Occasion.

I shall attempt to offer a few general Thoughts anent a faithful Ministers Work in preaching the Gospel to a People. And;

1. It is a Work, to which he is called of God; for *no honest Man will take this Office upon him, save he that is called of God, as was Aaron Heb. v. 4.* For the Divine Call to this Work, is that which yields the best and sweetest Comfort to a faithful Minister, under all the difficulties which occur to him in the discharge of his Duty. O this puts them in Case to say with *Jeremiah* in the 17th Chapter of his Book, and 16th Verse, *As for me I have not hastened from being a Pastor to follow thee, neither have I desired the woful Day, thou knowest: That which came out of my Lips, was right before thee.* Whereas the Man, that runs unsent and Acts without God's Warrant in this Office, will quickly find himself sinking under the pressing Temptations and Discouragements which he may meet with therein.

2 The Work of preaching the Gospel, is a Work, wherein a faithful Minister commonly meets with multiplied Difficulties and Discouragements. For tho' the ministerial Function be look'd upon by the generality of Mankind, as a piece of Business easily to be managed, yet such who with Care and Conscience apply themselves to it, find it an Office surrounded with innumerable Perplexities and uneasinesses, so that they are sometimes brought under Temptations, to take up *Jeremiah's* sinful Resolve, recorded in the 20th Chapter of his Prophecy, and there the 9th verse, *Then I said, I will*

not make mention of him, nor speak any more in his Name. Ministers are Men of the same Make and Mould with others, encompassed with the same common Infirmities, which sit upon the human Nature, and whereby they are exposed to abundance of Troubles and Temptations in the performance of their Dury, and besides their Work is of such a Nature, that it draws the Malice and Envy of a wicked World upon their Topp, and hence they are so often pelted with the insulting ludibry and wanton Scorn of Transgressors, so that with *Jeremiah*, they may say, *For since I spake I cried out, I cried Violence and spoil, because the Word of the Lord was made a Reproach unto me, and a Derision daily,* Chap. xx. 8. In a Word faithful Ministers are a set of Men, against whom the Devil levels his hardest and strongest Batteries; he will if he can, be at their right Hand to disturb them, both in Study and Pulpit, that so he may embitter both their Work and Life, that they may abandon the first, and grow weary of the last; and indeed to this doleful extreme did he push the matter against *Jeremiah*, and he was so far prevail'd upon, when he not only said, that he would not *make mention of him nor speak any more in his Name*, but also cursed the Day of his Birth, as you have it in Chap. xx. 14, and 15. Verses *Cursed be the Day, wherein I was born. Let not the Day wherein my Mother bare me be blessed: Cursed be that Man who brought Tidings to my Father saying, A Man Child is born unto thee, making him very glad.*

3. The Work of Preaching the Gospel is a Work wherein a faithful Minister may meet with very little success. He may spend his Strength in vain and his Labour to no purpose. He may be made often to complain with *Isaiah*, *Who hath believed our Report, and to whom is the Arm of the Lord revealed,* 53 Chap. of his Prophecy; and first verse. Tho' all the Days of his Life he Toil in letting down and drawing out the Net of the Gospel, yet may he catch nothing; tho' he Preach, and Pray and Examine and Visit with the utmost Application and Diligence, yet to his Sorrow he
may

may find, that the Gospel has dry Breasts, and a barren Womb; tho' he as it were travail all his Life long in Birth, yet at last he may bring forth but Wind, and sure I am, this cannot choose but be a very sharp and bitter Trial to any Minister who bears a just regard to the Glory of God, and the welfare of immortal Souls. But,

4. I would have you observe, that the Work of Preaching the Gospel, is a Work wherein a faithful Minister may and sometimes does meet with Success: His kind Lord and Master so far honouring him, that he is made a blessed Instrument of carrying on a Marriage Match between Christ and some Souls under his Inspection, so that he may accost them, as *Paul* did the believing *Corinthians*; 2. Epistle xi. 2. *For I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ.* And O! thrice happy Minister, who has any of his People, to whom he can thus speak, for what a joyful appearance will he make before his Lord and Master in the great Day of Count and Reckoning, saying to him, *Behold I and the Children which God hath given me,* Heb ii. 13.

5. The work of Preaching the Gospel is a Work, wherein a faithful Minister has the Promise of God's Presence, and sometimes at least does meet therewith. He who is a God of Truth and cannot lie, has pledged his Faithfulness, that he will be with his honest Servants always, even unto the End of the World, *Math.* xxviii. 20. What he said to *Jeremiah*, he upon the Matter says to all who desire and endeavour to be found faithful in the Work of the Gospel; 'be not afraid of their Faces for I am with thee to deliver thee saith the Lord' Chap. 18 of his Book, and again verse 19 'And they shall Fight against thee; but they shall not prevail against thee, for I am with thee saith the Lord to deliver thee.' And what he has here promised, his Servants have often found experimental Proof of, when he has been with them in the Cloister, and the Pulpit and graciously shined upon them in their Diets of Visitation and Examination.

6. The

6. The work of Preaching the Gospel is to an honest Minister, a Work exceedingly sweet and pleasant, tho' he meet with Difficulties therein, yet so kind and Gracious is his good Master to him, that he allows him some sweet Tastes of charming Pleasure and Delight therein. Thus it was with *Jeremiah*, when he expressed himself as in Chap. 15th ver. 16th. *Thy Words were found and I did eat them, and thy Word was unto me the joy and Rejoicing of my Heart: for I am called by thy Name, O Lord God of Hosts.* And my dear Friends, I cannot now forbear to give this Testimony to my kind Master and his good Work, that I have not wanted some sweetness and Pleasure therein, especially in the Parish of *Leisy*. His Words were found, and I did eat them, and his Word was to me the Joy and Rejoicing of my Heart.

7. I remark to you, that the Fruits of a faithful Ministers Work in Preaching the Gospel among a People may appear after he is gone from them, tho' all the time of his abode with them, the Seed may ly hid under the Clods, yet after either by Death or Transportation he is carried off from them, it may spring up and shew it self with a verdant Glory. For I do not in the least Question, but there are many faithful Ministers, who on Earth see little of the Fruit of their Labour, who yet shall be made to behold a pleasant and plentiful Crop following them in Heaven, when there they meet with Sinners whom God has honoured them to Convert, and Saints in whose Establishment and Comfort they have been daily Instrumental.

8. There is this one thought more, which I shall drop upon the present Head, and 'tis this, that a faithful Minister will find the Work of preaching the Gospel to be to himself in the Issue; a very profitable Work, tho' *Israel* should not be gathered, yet he himself shall be saved; tho' he should not be an Instrument in saving those who hear him, yet he will, he shall get his own Soul for a Prey. And if God Honour him to convert Souls from Darkness to Light, he will be exalted to shine in the Brightness of Meridian Glory, *Daniel* 12 Chap. 3-ver. *And they that be wise, shall*

shall shine as the Brightness of the Firmament, and that
that turn many to Righteousness, as the Stars for ever and
ever.

Thus having offered a few general Thoughts concerning a faithful Minister's Preaching the Gospel among a People, I proceed to the,

2nd Thing Proposed, and that is to speak a little of the Removal of such a Minister from a People. What I encline to suggest upon this Head, I shall very briefly lay down in the few Remarks following. Remark then,

1. That such a Removal comes not to pass without the interposal of a special Divine Providence. I know the Transportation of Ministers from one Place to another, is commonly look'd upon with a very light Eye, as being the meer Product of some blind and unguided chance. But such who believe and look upon all Things that come to pass as managed and influenced by the over-ruling Providence of Heaven, will readily reckon the Matter now under Consideration to be that which neither does nor can come to pass, without the special and remarkable Concern of Providence therein. For Ministers are the *Stars* in *Christ's Right-hand*, and he sets them up and places them in such Spheres of the Church as he pleases, and removes them again, where, when and how he thinks fit. Remark,

2. That CHRIST the King and Head of his Church, has various Ways and Methods of removing faithful Ministers from a People of which I give you very shortly the few Instances following.

1. Sometimes, and most commonly he removes them by Death: For they as well as others are under the absolute and irrevocable Law of Death. Neither the Dignity of their Office, the Honour of their Employment, nor the sanctity of their Lips can secure them against the assaults of the *King of Terrors*. The Pains of Sicknes, the Pangs of Death and the darkness of the Grave, they must undergo as well as others: For *Nob* a Preacher of Righteousness, *Moses* the admirable Lawgiver of *Israel*, *Samuel* with all the rest of the venerate

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table Prophets and Apostles have travelled thro' the gloomy Regions of the Grave. *For the Fathers where are they, and the Prophets do they live for ever, Zech.*

1 Chap. 5. Verse.

2. Faithful Ministers are sometimes taken away from a People by Transportation. Thus it was with the Prophet *Jonah*, who by a kind of Transportation was taken away from *Israel* and sent to *Nineveh*; for he was a Prophet in the Land of *Israel*, but the Lord removed him from them to *Affyria*, as you may see from Chap. iii. 1, and 2. Verses. *And the word of the LORD came unto Jonah the second Time, saying, arise, go unto Nineveh that great City, and preach unto it the Preaching that I bid thee:* The Prophet out of a Fit of sullen obstinacy sat God's Sentence of Transportation directed to him, yea, he thought to fly to *Tarshish* from the Presence of the Lord, but now he gets a second Sentence and Summonds to remove himself, and he accordingly obeys, as you may see from the sequel of the Chapter last cited.

3. Sometimes faithful Ministers are removed from a People by the LORD's suffering the wicked to confine and imprison them thus, *John the Baptist* was taken from the *Jews*, when *Herod* threw him into Prison for his Zeal and Honesty in reprovng him for his Sins *Mark vi. 17.* Thus in like manner *Ahab* imprisoned *Micajah* for telling him the Truth, *1 Kings xxii 27.* This was also the Case of many of the worthy Ministers of this Church in the late persecuting Times, when they were put in stinking Prisons and nasty Dungeons, by Blood thirsty Prelates, for Non-conformity to their *Dagen Episcopacy.*

4. Sometimes Ministers are removed from a People by the wicked obtaining so much of an Interest in the Church and Nation, where they are, as to suspend and inhibit them from Preaching: Thus they say to the Seers, *see not, and to the Prophets prophesy not unto us right Things, speak to us smooth Things, and Prophecy Deceits, Isa. xxx. 16.* Thus also King *Ammariah* silenced the Prophet who reprov'd him for his Idolatry *2 Chron. xxv. 16,*

2. Sometimes Ministers are upon the Matter removed from a People, when the Lord for their Sins Stops their Mouth and will not suffer them to Speak unto them, thus the Prophet Ezekiel was for a Time laid aside from his Ministry among the Jews, Chap. iii. 26. *And I will make thy Tongue cleave to the Roof of thy Mouth that thou shalt be Dumb, and shalt not be to them a Reprover, for they are a Rebellious House.* Remark,

3. That very frequently the Sins of a People are the procuring Causes of the Removal of faithful Ministers from them, and here I might at great length enumerate some of those Sins, that have a more special and remarkable Hand in the Removal of their Ministers from them; but I shall only glance at the few following, such as,

1. When they will not walk in and improve the Gospel Light, that God in his Mercy vouchsafes unto them, *John xii. 35. Yet a little while and the Light is with you, walk while ye have the Light lest Darkness come upon you.*

2. D. While the Lord in his great Goodness, is pleased to continue the Light of the Gospel with a faithful Ministry to dispose it; let it be your Care and Concern to use and improve it to the best Advantage; for if ye do not, your Light will quickly Set in Darkness, *Our Pastors will be removed into Corners, and your Eyes shall not see your Teachers.*

3. When under a Gospel Ministry People grow deader and deader; when they forsake their first Love, abate in their Zeal, grow less lively and frequent in Prayer; in a word, when they grow cool and slack in their Concerns and Endeavours for Heaven: Then God in his just and righteous Judgment may remove their Ministers from them, according to the Tenor of that Threatning against the Church of Ephesus, *Rev. ii. 5. Remember from whence thou art fallen, and Repent, and do thy first works, or else I will come unto thee quickly, and will remove thy Candlestick out of his Place, except thou Repent.*

4. When People wax weary of God's Ordinances, when with the *Israelites* they say, *When will the new*

Moat be gone, that we may sell Corn? and the Sabbath, that we may set forth Wheat, Amos viii 5: When Prayer Preaching and other religious Ordinances become a Burden to them, God may soon rid them of these together with the Dispensers of them, therefore mark what follows in the 11 Verse of the same Chapter, *Behold, the Days come, saith the LORD, that I will send a Famine in the Land, not a Famine of Bread, nor a Thirst for Water; but of hearing the Words of the LORD.*

4. When there are few Sons of Peace among a People, upon whom the Ministers Peace may light; then the LORD takes Care to send them away. Thus Paul and Barnabas went away from the Jews, saying *It is not meet that we should come to you, and to you turn to the Gentiles,* Acts xiii. 46. Thus I might go on, and condescend upon many other Sins among a People, which have a sad Hand in promoting the Removal of faithful Ministers from them, but I must not stay, and therefore I proceed to remark,

4. That when a faithful Minister is removed from a People; It speaks out, that his Work is brought to an End among them, and that the Design of God's sending him to them is fully accomplished, for neither the Word, nor the Ministers of the Word shall return empty from a People, but will fulfill the Errand, upon which the LORD sent them.

Remark, lastly, That when God removes a faithful Minister from a People, especially, by a due and orderly Transportation, 'tis plain, that he has Service for him some where else: But I see I must not enlarge upon these Things.

Having thus offered a few Remarks upon the Removal of a faithful Minister from a People. I proceed to the third general Head, and that is to show you how People ought to notice the removal of faithful Ministers from them, and upon this Head I shall only but just Name these two or three Things following, viz.

1. They ought to Notice with all serious Reflection upon their own Hearts and Ways in order to discover, if any Thing may be found in them which has

had a sinful procuring Hand in bringing such an angry like Providence upon them, then, if ever, they have a loud Call to *search and try their Ways and turn again to the LORD*, Lam. iii. 40.

2 They ought to notice this with Grief and sorrow especially for their Sins, and this I am convinced of, that if God has honoured a faithful Minister to do good among a People, his Departure from them cannot but occasion the Bitterness of sorrow to them, especially when they come to close and considerate views of Sin, that has been the procuring Cause thereof, and therefore after *Paul* had preached his farewell Sermon to the *Ephesians* and shut up all with Prayer, 'tis said, *they all wept sore*; 37 Verse of this Chapter where our Text lies.

3. People ought to take Notice of their faithful Ministers Removal from them, with all just and tender affection to their Persons. For I am sure, If their Ministry has been blessed to them, their Persons will not fail of due Esteem from them, especially at their Departure, hence 'tis said of the *Ephesians*, in the verse last cited, that *they not only wept sore, but fell on Paul's Neck and kissed him*.

4. People ought to Notice the Removal of faithful Ministers from them, with all dutiful Submission to the overruling Conduct of Divine Providence therein. In Circumstances of this Kind, People should not as is too common, make bitter Reflections upon Persons; second Causes and Occasions of such Dispensations but; with all Christian calmness and meekness of Spirit, they should stoop to the will of him *who determineth the Bounds of our Habitations*, and in whose Hands are our Lives and Lot, and every thing that concerns us. Good O good is *the will of the Lord; let him do what seemeth good in his sight*. Lastly, People ought to Notice the Removal of their Minister from them with their good Wishes of his success elsewhere. Seeing now they are made to see that his Labours among them are brought to an End, and God has called them to work in another Corner

of

of his *Vineyard*, let then best and fervent Prayers for success follow them; and indeed the more concerned they are this way, there will be the more Ground to hope, that their Ministry among them, has not been absolutely lost.

Having thus finished the third Thing, I proceed to the 4th general Head proposed, and that is to enquire into the Reasons why the Removal of a Gospel Minister from a People, should with so much Seriousness and Solemnity be noticed by them. And of this I shall only give the two Reasons following. And the *First* is this, because such a Removal is a Providence which much concerns them, in regard it speaks out one of these two Things to them, either, 1. That the Lord has a Mind to give up with them, or else, 2. That he has a Purpose to send one among them, whom he will Honour, as an Instrument of doing them more good.

1. I say, That the Removal of a faithful Minister from a People does much concern them, seeing it may at least give them Ground to fear, that the LORD has a Mind to give up with them. For it cannot escape the melancholy observation of a considerate and thinking People, that when the *chief Shepherd of the Sheep* removes his under Shepherds from them, that some dismal Judgment must be at their Door, or that he himself is upon the way to depart from them. And indeed, generally speaking Matters seldom come to this pass with any; but when their Soul Distempers are in a manner desperate. For, my Friends, I must tell you, that God is a wise Physician, and knows with whom he has a mind to deal, when he sees men rend his Prescriptions in Pieces, pull off his Plaisters, and vomit up the wholesome Potions that he hath given them for their good, he then sees fit to be gone and to refuse to be their Physician any longer: Of this you have a mournful Instance in the Case of the *Jews*, *Jer-xxx. 12, 13.* "For thus saith the LORD, thy Bruise is

"incu-

" incurable, and thy Wound is grievous, there is none
 " to plead thy Cause, that thou mayest be brought up,
 " thou hast no healing Medicines." But my dear
 People (for shall I not call you so still) I desire both
 to Pray and hope, that in the present Case, it shall
 not be so with you.

2dly, I say this, that the Removal of a faithful Mi-
 nister from a People, does very much concern them,
 seeing thereby the LORD may make way for another to
 come among them, whom he will make Instrumental
 of much more good to them; for believe it,
 " many such Things are with him, tho' his Paths be
 " often in the deep Waters, and his Footsteps cannot
 " be known; tho' Clouds and Darkness be oftimes round
 " about him, yet Justice and Judgment is the habita-
 " tion of his Throne; *yea he that brings Meat out of the*
 " Eater, and Sweet out of the Strong," can extract
 real and solid Advantage to the Souls of his People out
 of the most bitter Dispensations that roll over them.
 And tho' the Removal of a faithful Minister from a
 People, cannot but be grievously Bitter to the godly a-
 mong them, yet he can bring much sweet out of it to
 them, and " make the place of his Feet glorious, by
 " *raising up* a burning and shining Light" in his Stead,
 and this I desire to hope shall be the Case with you,
 but of this more afterwards. Now if the Removal of
 a Gospel Minister from a People, be a Matter of such
 deep concern to them, I am sure 'tis every way just and
 Reasonable that they should seriously notice the
 same.

Reason 2nd. Why should the Removal of a faithful
 Minister from a People be so seriously noticed by them,
 because this is a Providence that highly concerns the
 Minister himself, God thereby intending in the *First*
 Place, to let him see that he is not at his own disposal,
 and must not be the Carver of the Place and People,
 where and among whom he must labour. The Vine-
 yard of the Church is not Ministers Property, but the
 Place of their Service, and therefore they must be at
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the pleasure of the great Lord thereof, to serve in what Corner of it he in his Providence thinks fit to post them, and therefore 2dly, hereby the Lord trains them up to Willingness to follow him wherever he calls them, hereby they are taught, when he calls to return unto him this Answer, *Lo here am I.* 3dly, God by the Removal of his Servants from one Place and People to another, does sometimes see meet to relieve them, from pressing Discouragements and Difficulties they have been labouring under. When he has reached his gracious Ends upon them by Tryals and Troubles in the Place of their Work, he either removes these, or else removes them to another Place, where they may enjoy a Freedom from them. 4thly, The Lord by the Removal of his Servants from one Place to another, may have a purpose to exercise them with new Trials that they never experienced before, and of this there have been many Instances in the Church, and we are not therefore to look upon them as strange and singular, for if through manifold Tribulations private Christians must enter into the Kingdom of God. I know no reason why the best of Ministers should think to go free: Yea sometimes they are made to drink deeper of the Cup of Affliction than others, that so they may be in better Case to comfort other afflicted ones *with the same Consolations wherewith they have been comforted of GOD.* And this leads me to suggest in the 5th Place, that the LORD by the removal of his Servants from one place to another, may have a gracious Intention to render them more fit and qualified for his Service. For Generally in Cases of this kind, Ministers if duely observant, will not miss such fresh discoveries of Matters relating to their Work, which if suitably improv'd, may be of considerable use, towards their being more fully qualified for their Service. Once more in the *Last place*, The Lord by the removal of his Servants from one place to another, may have a merciful purpose to render them instrumental of doing more good.

good than formerly they did, or would have access to do, many Instances of this have not been wanting in the Church, and I persuade my self, you'll think it but reasonable, that I both plead for and expect your Prayers, that it may prove so with me in my present Circumstances. Thus you may see and be satisfied, that the removal of a Gospel Minister from one place and People to another, is to him a Matter of the greatest Consequence and Concern, seeing it is of so much Concern to him, I am sure it is every way fit, that both the People from whom and to whom he goes should take notice of it. Having thus discussed the doctrinal Part of this Discourse. I next proceed to the Application.

Which I shall manage with a strict regard to the present Circumstances you and I are in.

When your *Call* about *nine Years and a half ago*, came to my Hand, I did with a great deal of Cheerfulness comply with it, and in obedience to the Sentence of my *reverend Brethren* who transported me to you, I willingly entred upon my Ministry among you, and for several Years continued in the Exercise thereof among you; and tho' I dare not pretend to speak or boast much of the Success of my weak Labours; yet I cannot forbear from this Place to declare, that I have not been without some Measure of Comfort and Satisfaction among you. But now my Ministry with you is brought to an End, and what few Days or little Strength more, the LORD shall be pleased to allow me, I must spend else where: *Behold, now I know that ye all among whom I have gone Preaching the Kingdom of GOD, shall see my Face no more.* And tho' I neither must nor will lay claim to one half of Paul's Faithfulness and Diligence in *Preaching the Kingdom of GOD*, yet I will adventure to say, that I have desired, and in weakness endeavoured to mint at Faithfulness and Diligence in this Matter, and should reckon it no small Happiness, were I in Case now at our parting to say to you, as the great Apostle did to the *Ephesians*, "Where-

"fore

fore I take you to Record this Day, that I am free from the Blood of all Men for I have not shunned to declare unto you, the whole Counsel of GOD 26. and 27 Verses of this Chapter where our Text lies. And now since ye can see my Face no more as your Minister, I shall endeavour to apply the Doctrine that this Day has been under our Consideration, 1. In a word of Comfort to you, 2. In a few parting Counsels and Advices, 3^{dly} I shall take my leave of you, with the Expression of my best Wishes to and for you.

First, Then there is a Word of Comfort, that I would suggest to you, and I deliver it in allusion to *Joseph's* Words to his disconsolate Brethren, 50. Chapter of *Gen.* and 24 Verse, *I die and GOD will surely visit you*. Now my dear People, I leave you, *but GOD will surely visit you*. Tho God in his Wise and Holy Providence has removed me and my Ministry from you, yet I desire to hope that he will not cast off the *Parish of Liffie*, but will yet in mercy visit you, and set over you a *Pastor according to his own Heart*; and that you may be comforted and encouraged in the Expectation of this, I shall in the few following Particulars lay before you the Grounds of my Hope in this Matter.

1st, Ye are a People that generally make Conscience of waiting on Ordinances: For now after *nine Years and a half's* Proof which I have had of you this way, I bear you this Testimony, that I have found few or none among you, who wilfully withdraw, either from Diets of Preaching or Examination, and many a Time it has been sweet to me to see you flocking to the Ordinances as *Doves fly to their Windows*; and this I cannot but value as a Token for good to you, with respect to your after happy and speedy Settlement. 2^{dly} I know there are among you who truly love and prize the Ordinances, and I believe could I see into your Hearts, I might there see *David's* Language, *Psal. xxvii 4. Verse One Thing have I desired of the LORD, that will I seek after: That I may dwell in the House of the LORD all the Days of my Life, to behold the Beautie of the LORD, [and to enquire in*

his Temple. and again, *Psal. lxxxiv. 10. One Day in thy Courts is better than a Thousand; I had rather be a Door-keeper in the House of my GOD, than to dwell in the Tents of Wickedness.* Yea *3allie*, I perswade myself, there are among you who have Hearts full of panting and thirsting Desires after the sincere Milk of the Word, and sometimes at least with *David* ye are made to say, O GOD thou art my GOD, *earlie* will I seek thee: my Soul thirsteth for thee: my Flesh longeth for thee, in a dry and thirsty Land, where no water is: To see thy Power and thy Glory, so as I have seen thee in the sanctuary. *Psal. lxiii. Ver. 1. and 2.* And will the LORD suffer a People of this Disposition, long to want a faithful Minister to dispense the Word and Sacraments, surely not; for he will fill the Hungry with good Things, *As*thly I am satisfied, there is a praying Remnant among you, and I am hopeful that ye who make mention of the Name of the LORD, will not give him rest Night nor Day, till he pity this poor Congregation, and thrust forth a faithful Labourer to his Harvest therein, and if ye be thus frequent, fervent and importunate at the Throne of Grace, he will not send you away empty: Call upon me, says he, and I will answer.

5. Is there not a Work begun upon the Spirits of some of you, which must be carried on: Are there not in some of your Hearts Convictions of Sin and Duty, some sweet and tender movings towards *Christ*. Believe it then, the LORD will not be wanting to raise up some Instrument to carry on this; For our dear Lord is the Finisher as well as the Author of Faith.

Lastly, I would fain believe, that the Lord will stir up the Noble Familie in this place, and make it Instrumental in promoting the speedy and happy Settlement of a faithful Gospel Minister among you, and therefore I earnestly exhort and beseech you, that in all your Addresses to the Throne of Grace, ye may be mindful of it; pray for the out-pourings of all kind of Blessings, Spiritual and Temporal upon it, and especially plead that by the Interest and under the Influence thereof, ye may soon have a Pastor planted among you, who may

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travel in Birth, till CHRIST be formed in your Souls. Thus my dear People, I have ingeniously and plainly laid before you, the Grounds upon which I bottom my Hopes of God's gracious visiting you with a faithful and honest Minister, and I heartily wish that in this Matter, I may neither be mistaken nor deceived, but that there may be to you a sweet accomplishment of that Promise, Isa. xxx Chap. Ver. 20 *And tho' the Lord give you the Bread of Adversitie, and the Water of affliction, yet shall not thy Teachers be removed into a Corner, but thine Eyes shall see thy Teachers.* But,

Secondlie, Let me give you a few parting Counsels and Advices. Many a Counsel, during the Course of my Ministry among you, have I given to you, and now I come to give you the last, and therefore I plead and hope for your most serious Attention. Many are the Counsels which I encline to give you; but I see I must give way to my Inclinations, and therefore I shall only touch upon the few following, and the *First* Counsel is that which you have in the 2 Epistle to the *Corinthians* xiii Chap. and 5. Ver. *Examine your selves whether ye be in the Faith: prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Repro- lates.* since Providence settled me as a Minister among you, I have desired to make it my chief Business to Preach and commend precious and glorious CHRIST to you. Many many a Time have I called upon and exhorted you to believe in him, and now when I leave you, I beseech you by the tender Mercies of God, and by all the Regards ye ought to have to your own immortal Souls, search and try in order to a Discovery of this, whether ye believe in Christ, yea or not, whether ye be in him, and whether the Marriage Bargain be made up between him and you, yea or not? And from a Sense of your own Inability duely to manage this important Enquiry, Cry to the Lord that he himself may search and try you, and alas! I fear as the issue of this Tryal, there will be too many of you found, who have not closed with CHRIST upon his own Terms and therefore to you I direct my,

2nd Counsel and Advice, which is this, O will ye accept of the Gospel offer of CHRIST, many an offer of him, have I made to the Parish of *Lesley*, and must I complain with the Prophet *Isaiah* liii Chap. and 1 Ver. "Who hath believed our Report, and to whom is the Arm of the Lord revealed?" But now, once more another offer of him I make to you all, to every Man and Woman, to every Lad and Lass among you, I now make an Offer of the Saviour of Sinners, and O! What do ye think of, or what will ye say to this Offer, if ye will deal truly and kindly with my Master, tell me, if not tell me. O! What Answer shall I return to him in your Name: He has sent me now at my Departure from you to ask you this Question; O! Sinner wilt thou go with the Man CHRIST, wilt thou take on with the Prince of the Kings of the Earth, and be married to him, that he may be thy Husband for ever. O is there not one Soul among you all, whose Heart is now saying, I will go, I will take on with him, and he shall be my LORD and my Husband for ever: Then, *Sing, O Heavens, and Rejoice, O Earth*, for the Parting Day between the Minister and Parish of *Lesley*, is a marrying Day between CHRIST and some sinful Souls, and yet a little while, and "ye shall hear the Voice of a great Multitude, as the Voice of many Waters, as the Voice of mighty Thundrings, saying, Allelujah: For the LORD God omnipotent reigneth. Let us be glad and rejoice, and give Honour to him; for the Marriage of the Lamb is come, and his Wife hath made her self ready, *Rev. xix. Chap. Verses 6, and 7.*"

3^d Counsel, Is that which you have in the First Chap. of *Pauls* Epistle to the *Philippians*, and there the 27 Ver. "only let your Conversation be such as becometh the Gospel of Christ," Live and walk like a People who believe the Gospel, "Let uprightness and Integrity continually preserve you, let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven," v. Chap. of the Gospel by Mathew, and 16. Ver. In a Word let

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let your Life be like "the path of the Just, which
 'shineth more and more unto the perfect Day," iv.
 Chap. of the *Prov.* and 17 Ver.

4thly, I advise you in the Words of the Apostle *Peter*,
 2nd Epistle iii. Chap. 18. Verse, *Grow in Grace*, rest not
 upon any measure thereof, which you may have already
 obtained; but labour to make Advances, go on in the
 way of the Lord *from strength to strength unwearied*, till at
 length ye come to *appear before him* in the *Zion* that is a-
 bove, that so, "standing upon the Sea of Glass, with
 'well tuned Harps in your Hands,' you may sweetly
 and eternally 'Sing the Song of Moses and the Lamb.'

5thly, I advise you, to give your selves to Prayer, be
 not strangers to this Duty in your Families and Closets,
 but carefully and closely apply your selves thereto both
 Morning and Evening in both, and for this End, I wish
 you may call to remembrance what at great length I de-
 livered to you, from *Paul's* 2 Epistle to the *Thes.* vs
 Chap. 17. Ver. *Pray without ceasing* --- 6thly, *Live in*
Peace. This is the Counsel which the Apostle *Paul* gives
 you in his 2nd Epistle to the *Corinthians* xiii Chap. 11.
 Ver. and 1st. *Live in Peace* with God through *CHRIST*,
 that so whatever Troubles and Confusions break in upon
 the Land wherein ye dwell, ye may be in Case to say
 'This Man (*CHRIST*) shall be the Peace when the
 'Assyrian French or other Popish Enemies cometh into
 'our Land, *Micch* Chap. v. Ver. 2. *Live in Peace*
 with your own Consciences; for hence will arise a con-
 tinual Feast to you, amidst all the Wars and rumours of
 Wars, which this Day overspread the face of the Earth.
 3. *Live in Peace* as far as you can with all Men, careful-
 ly avoiding all Heats, Strifes and Contentions with you,
 hence *Paul* exhorts as in *Romans* xii Chap. 18. Ver. 'if
 'it be possible, as much as lieth in you, live peaceably
 'with all Men.' But be sure that you do not sacrifice
 the least Truth of God to purchase a Bastard Peace
 with any Man, and therefore take the same Apostles
 Exhortation to the believing *Hebrews* xii Chap. and 14.
 Ver. 'Follow Peace with all Men,' in conjunction
 with

with Holiness, without which no Man shall see the Lord. *Lastly Live in Peace* one with another: I know there are not wanting Strifes and Debates among some of you; but let me beseech you for the Love of God, the Credit of the Gospel, the wellfare of your own Souls, to lay aside these, and as our dear LORD the Prince of Peace commandeth you, *have Peace one with another*, ix. Chap. of Mark's Gospel, 50. Verse, and if ye thus live in Peace, the God of Love and Peace shall be with you, forcited 2. Epistle to the *Corinthians*, xiii. Chap. 21. Ver.

1stly, Do all that is proper in your several Stations to get another Minister planted among you, I know the most the greater Part of you can do, is only to Pray for this, and I wish the LORD may pour out upon you for this end *the Spirit of Grace and Supplication*, whereby you may be enabled *Jacob* like to wrestle with him, and not to let him go till he bless you with a Pastor according to his own Heart, one whom he will Honour to be an Instrument of espousing many Souls to himself, and if ye would have such a Minister, Pray, *1st*, That he may be a Man of Piety, one who has experimental Acquaintance with vital Religion upon his own Heart, for a Person of this Character is the Minister by whom alone you can expect to get good to your Souls. Whereas one who is a Stranger to the Life and Power of Godliness, is a Curse instead of a blessing to a People, and O Pray that this may never be your Case. *2^{dly}*, Pray for a Minister of Divine and Spiritual Prudence, who will know rightly to divide the Bread of Life among you. *3^{dly}*, Pray for a Minister of holy Courage and Resolution, who will not be afraid of the Faces of Men, nor stand in awe faithfully to declare unto you the whole Counsel of God.

4^{thly}, My dear People, I cannot omit to advise you to carry with all dutifull Reverence and Respect towards these who are Elders among you, for they are set over you in the LORD, and in this Matter I demand no more of you than what the Spirit of God has laid upon you

you, 1 Epistle to the *Thes.* v. Chap. 12. and 13. Verſet.
 And we beſeech you Brethren to know them which
 labour among you, and are over you in the Lord,
 and admoniſh you, and eſteem them very highly in
 Love for their Works ſake. And I wiſh that ye who
 are the Elders of this Congregation, may ſo demean
 your ſelves both as Chriſtians, and in your more pub-
 lick Capacity, as Office bearers in the Houſe of God,
 that ye may conciliate and command the Love and Reſ-
 pect of all the People.

9thly, My Dear Friends, may I adviſe, ; or rather
 humbly beſeech you to pray for me. You I deſire and
 deſign to have upon my Heart in all my Applications
 to the Throne of Grace, and may I not deſire and hope for
 the ſame from you. Let me then beſeech you in the
 Words of the Apoſtle *Paul* in his Epistle to the Church
 of *Ephesus*, vi. Chap. 19. Ver. And Pray for me, that
 utterance may be given unto me, that I may open
 my Mouth boldly to make known the Myſtery of the
 Goſpel.

10thly, I offer you the Advice of the beloved Diſci-
 ple, 1 Epistle of *John*, v. Chap. 21. Ver. Little Chil-
 dren keep your ſelves from Idols. O Let nothing be
 it never ſo near and dear to you in the World uſurp that
 Room in your Hearts, which ſhould be peculiarly re-
 ſerved for the *Chieſt among ten Thouſand*, but with all Care
 and Concern abſtain from every thing that may ſerve to
 eſtrange your Affections from him. O now ſay it and
 make it good by your after Deportment and Converſa-
 tion, *What have I to do any more with Idols*. Once
 more the

Laſt Counſel and Advice which I give you, ſhall be
 in the Words of the Apoſtle *Paul*, in his Epistle to the
Philippians, iv. Chap. 8. Ver. Finally Brethren, what-
 ſoever Things are True, whatſoever Things are ho-
 neſt, whatſoever Things are juſt, whatſoever Things
 are Pure, Whatſoever things are Lovely, whatſoever
 Things are of good Report. If there be any Vertue;
 and if there be any Praise, think on theſe Things.

And

And oh! That I could add with the same Apostle in the following Verse, ' Those Things, which ye have both learned, and received and heard, and seen in me, I do: And the God of Peace shall be with you.

Now in the third and last Place, I shall take my leave of you with the Expression of my best Wishes to and for you, and in the 1 Place, I wish with *Paul Rom. i. 1.*

1. That Grace may be unto you, *i. e.* I wish that the Mercy and Favour of GOD in CHRIST may with all their signal Effects be manifested unto you. 2dly, With the same Appostle in his Epistle to the *Corinthians v. Chap. 13* Ver. I wish that ' Peace may be unto you. From GOD our Father and from the LORD JESUS CHRIST. And sure I am, if ye have Peace with GOD thro' CHRIST, ye will be among the Number of the most happy People this Day upon the Face of GOD's Earth.

3dly, I wish that ye may be to the LORD a holy People, Zealous of good Works, that every Day ye may die to Sin and live to Righteousness, and at length when CHRIST comes to Judge the World, ye may by him, ' Be presented blameless before your Father which is in Heaven: 1 Epistle to the *Thes. v. Chap. 23* Ver. And the very GOD of Peace sanctify you wholly, and I Pray GOD, your whole Spirit and Soul and Body be preserved blameless unto the coming of our LORD JESUS CHRIST.

4thly, I wish, ' That the LORD may make you perfect in every good Work, that every Day you may more and more advance in the Way and Work of the LORD, till you may come to that State and Place where you will be for eternally beyond the Reach of all Sin and Sorrow, and my Wish in this Matter, I cannot express so well as in the Words of the Apostle in his Epistle to the *Hebrews, xiii. Chap. 20, and 21* Verses, ' Now the GOD of Peace, that brought again from the Dead our LORD JESUS, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant make you perfect in every good Work, to do his Will

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Working in you that which is well pleasing in his Sight, thro' JESUS CHRIST; to whom be Glory for ever and ever, *Amen.*

5thly, I wish, That God may stablish and confirm you in his way 1 Epistle of *Peter* v. Chap. 10. Verse. But the God of all Grace who hath called us into his eternal Glory by Christ Jesus, after that ye have suffered a while, make you Perfect, stablish, strengthen, settle you.

6thly, I wish the same to you which the Apostle *Paul* did to the *Thessalonians* 2 Epistle, 3 Chap. 16. verse. *The LORD be with you all, I Pray that the Presence of God may be ever with you, that ye may have his Presence to assist you in all Duties to carry you through all Difficulties, and to enable you to overcome all Temptations I wish you may have his Presence to support you under all Troubles, to comfort you in all your Distresses. In a Word, I wish you may have his Presence to guide you in all your Ways, The LORD guide you by his Counsel while here, and afterwards bring you to his celestial and shining GLORY.*

7thly, I wish, ye may be speedily planted, with an honest faithful Gospel Minister, who by the blessing of God upon his Labours, may be a choice Instrument of espousing many among you to the chief among ten thousand.

8thly, I shall wish and pronounce upon you that Blessing wherewith the Lord commanded *Moses* and *Aaren* to bless the Children of *Israel*, *Numb. vi. 24; 23, 26.* The LORD bless thee, and keep thee: The LORD make his Face to Shine upon thee, and be gracious unto thee, the LORD lift up his Countenance upon thee, and give the Peace. Once more in the

9th And last Place, and I have done, I wish the very same for you, that *Paul* the great Apostle of the Gentiles did for *Israel* his Country-men, *Romans x. Chap. 1 Ver.* Brethren, my Hearts Desire and Prayer to God for you is, that you may be saved. I can with all Sincerity say, that with my whole Soul, I wish,

that all in the Parish of *Leslie*, high and Low, Rich and Poor, Noble and Ignoble, Absent and Present may have an Access abundantly ministred into that Kingdom which is, ' incorruptible and undefiled, and ' that fadeth not away, *and where* the LORD GOD omnipotent eternally reigneth ' and feasteth his Saints with his Heavenly Delicacies thro' eternal Ages. And Tho' my Relation to you as your Minister be now dissolved, and ye and I must Part, yet I heartily pray, that we may have a sweet Meeting in Heaven, where we may bear a Part with the triumphant Company above in that rapturous Song, saying *Rev. i. Chap. 5, and 6. Verses*, ' Unto him that loved us, and washed ' us from our Sins in his own Blood, and hath made ' us Kings and Priests unto God, and his Father; To ' him be Glory and Dominion for ever and ever. *Amen.*

And now my dearly beloved People, with Tears in my Eyes, and with a sorrowful Heart, I bid you adieu, repeating the Words of my Text, which I have endeavoured to explain to you this Day, ' And now I know ' that ye all among whom I have gone preaching the ' Kingdom of God, shall see my Face no more.

SERMON.

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SERMON II.

THE

DUTY of Sinners to give GOD their Heart.

A SERMON preached at South-Leith April 25. 1708.

PROVERBS xxlii. 26.

My Son, give me thine Heart.

GOD so loved the World, says the Evangelist John, That he gave his only begotten Son, that whosoever believeth in him, should not Perish; but have everlasting Life, John iii. 16. O! this is Love, the Height and Depth, the Length and Breadth whereof cannot possibly be comprehended, and yet wonderful, all that the LORD Requires from the Children of Men as a Return for this his ineffable and inconceivable Love, is that they would give him their Hearts, *My Son give me thine Heart.*

In which Words shortly, we have these three Things considerable. 1. There is the Gift required. 2. The Person requiring it. 3. The Person from whom it is required.

I say, we have the Gift required, and that is the Heart. Neither doth Time allow, nor doth necessity require, that I should lay before you, the great variety of Significations which the Word *Heart* undergoes in Scripture, it being sufficient to clear our ensuing Purpose, that I tell you that it is put for the Soul, with all its Faculties and Affections. *My Son Give me thy Heart.*

Heart. i. e. Give me thy Soul. And the Soul in this and other Places of Scripture seems to be expressed by the Heart to point forth unto us, that there the Soul keeps its Residence, and shews it self most present, as it were in her Chair of State.

2. In the Words, we have the Person requiring the Gift, expressed in the Pronoun *me*, by whom we are to understand the great JEHOVAH, the glorious Creator and Governor of Heaven and Earth; for here *Solomon* is to be considered as speaking in the Name of the LORD.

3. In the Words we have the Person from whom the Gift is required, and the wise *Solomon* thus designs him my Son, by whom we are to understand every Sinner, whether Man or Woman, and the Reason why the inspired Penman makes use of this familiar and affectionate Compellation, is that he may the more effectually reach his purpose in perswading Sinners to give their Hearts to the Lord, a Precedent worthy of Imitation by all who bear part with *Solomon* in his Character of a Preacher, The Observation I make upon the Words is this, *viz.*

Doct. That it is the indispensable Duty of Sinful Men and Women to give their Hearts to the LORD.
My Son give me thy Heart

In prosecuting this Doctrine, I shall attempt to do the following Things.

1. I shall shew you what is imported in Sinners giving their Hearts to the LORD.

2. After what manner they should give their Hearts to the LORD.

3. Enquire into the Reasons why they should give their Hearts to the LORD. And,

Fourthly, I shall apply it in a practical way.

I shall endeavour to shew you, what is imported in Sinners giving their Hearts to the LORD.

1. It imports or rather supposes the Distance, alienation and Estrangement of their Hearts from him, they being by Nature " Aliens from the common wealth of Israel, Strangers to the Covenants of Promise having no Hope, and without God in the World;
Eph. ii. 12.

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2. It imports a sense of this woful Distance, Alienation and Estrangement; for indeed 'tis absolutely impossible for a wretched Sinner lying in his hardned Stupidity to move one Step towards this happy Work of giving his Heart to God. For as the *dead and dry Bones cannot live*, till the Almighty Breath upon them; so no more can Sinners, dead Sinners, give their Hearts to the most high, till by the quickening and reviving Work of the Spirit, they be made truly and throwly sensible of their mournful Distance and Estrangement from him.

3. Sinners giving their Hearts to God imports their being acted by an infinite and superiour Power. For tho' Man has destroyed himself, yet he cannot help himself; tho' he has violently taken away his Heart from God, he cannot restore it to him again; tho' he can do Evil with all his Soul, yet he can do no good. 'For can the *Ethiopian* change his Skin? or the *Leopard* his Spots? then may he also do Good, that is accustomed to do Evil, *Jer. xiii. 23.* Let *Papists*, *Pelagians* and *Arminians* talk as they please concerning that Power they pretend the free Will of Man is Master of to effectuate his own Conversion to God, yet unquestionable Experience backed with the irrefragable Evidence of Scripture Testimony, plainly demonstrates, that such a Power is entirely forreign to miserable Man; yea to assert it directly flys in the Face of the Triumphs of Sovereign Grace, and arrogantly proclaims Man to be the Disposer of his own Happiness, contrary to what the Apostle declares, when he puts the Question, 'who made thee to differ from another? And what has thou that thou didst not receive? now if thou didst receive it. why dost thou glory, as if thou hadst not received it? In a Word, that the Heart that gives it self to God, is acted by a Divine Power, is abundantly Plain from what our Lord says, *John vi. 44.* *No man can come unto me except the Father which hath sent me draw him.*

4. Sinners giving their Hearts to the Lord, imports the voluntariness of their Conduct in this Matter. For
tho'

tho' in this Case they will be acted by the Infinite and irresistible Power of the eternal God, yet its just freedom is not in the least violated or infringed, in regard that God by his Almighty Power, works upon the Soul in a way altogether suitable and agreeable to its rational Liberty: 'Tis then but an injurious Reproach, and unjust Aspersions cast upon the Doctrine of the Orthodox, when the Enemies of the Grace of God alledge, that they assert the will of Man in the Work of Conversion to be acted by a brutal Necessity, for so far are they from this, that they do maintain all the just and rational Privileges of the Human Will in this Work, which is sweetly tho' Powerfully wrought upon by the Spirit of God, a manifest Proof of this you have in the Spouses Prayer, *Song i. 4 Draw me, we will run after thee.*

5. Sinners giving their Hearts to the Lord imports, their being brought under sweet Convictions of the unspeakable great Advantages that will accrew to them by giving their Hearts to God: And what but Convictions of this kind, could induce poor miserable Mortals immersed in all the Pleasures of Sin; 'to cut off their right Hands, ' and pluck out their right Eyes,' now their Eyes are opened to see that ' Honours and Riches are with him, ' yea durable Riches and Righteousness; ' now they have a View of this, that in ' the Lord's Presence is ' fulness of Joy, and that at his right Hand are Pleasures for evermore. ' And no Doubt, a sight of this has great Influence in moving them to give their Hearts to him.

6. Sinners giving their Hearts to the Lord, imports their being in hopes of his taking their Hearts off their Hands, and past all peradventure, if some such Expectations as these were not kindled in their Bosoms, instead of giving their Hearts to him, they would pull them further and further from him: For the Almighty in the ordinary Method which he takes in drawing the Hearts of Sinners to himself, lays them under such Discoveries of the exceeding sinfulness of Sin, as makes them apprehend themselves ruined to all Intents and Purposes. Now if in such a juncture of their Soul-

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Distress as this, the hopes of Mercy were not kindled in their Breasts; they would be entirely swallowed up in the Deeps and Horrour of black Dispair. If in that nick of Time wherein the awakened Jailor cried out *Sirs what shall I do to be saved.* the Apostles had not pointed faith to him the Way by exhorting him thus, 'Believe in the LORD JESUS CHRIST, and thou shalt be saved.' I say, if such a seasonable Discovery of Mercy had not been made unto him, he had, as formerly he threatned, been his own Executioner. Thus then you see, that Sinners giving their Hearts to God must needs imply their being in hopes of his taking it off their Hands.

7. Sinners giving their Heart to the LORD imports an actual surrender of their Hearts to the LORD to be framed, moulded and disposed of by him to the great Ends of his own Glory, so that they no more look upon their Hearts as their own, but esteem them to be his who made and redeemed them, and therefore that they should be allenerly imployed for glorifying and honouring him according to the Apostles Exhortation, 1 Cor. vi. 20. 'Ye are not your own, for ye are bought with a Price: Therefore glorifie God in your Body; and in your Spirit, which are God's.' Now I proceed to the

2. Head, Which is to shew you, how or after what manner ye are to give your Hearts to the LORD.

1. Ye must give your Hearts to the LORD freely and willingly; be like to *Amasiab* the Son of *Zichri*; of whom it is said, that 'he willingly offered himself to the LORD,' 2 Chron. 17. 16. And sure I am of this, if ever the triumphant Power of Sovereign Grace reach your Souls, ye will be engaged after this manner to surrender your selves to him *Psal cx. 3.* 'Thy People shall be willing in the Day of thy Power.'

2. My Friends give your Hearts to the LORD sincerely. There are not a few of the Children of Men, who when brought under the severity of a smarting Rod, or the terrible Throws of an awakened and roaring Conscience

Conscience, will make a professed Surrender of their Hearts to the Lord, but no sooner is the Rod removed or the stormy Conscience in any measure pacified ! but they run with ' the Dog to the licking up of his Vomit, and with the Sow that was washed to her wallowing in the Mire. ' Thus it was with *Israel* ' when the Lord Slew them then they sought him, and they returned, and enquired early after God. And they remembered that God was their Rock, and the most high God their Redeemer. Nevertheless they did flatter him with their Mouth, and they lied unto him with their Tongues ; For their Heart was not right with him ; neither were they stedfast in his Covenant ; ' *Psal. lxxviii 34, 35, 36, 37. Verses.* Hereby did they plainly verify what the Prophet says of them, *Hosea. vi. 4.* ' Your Goodness is as a Morning Cloud, and the early Dew it goeth away ' But now, my Friends, If you would in an acceptable manner give your Hearts to the Lord, ye must do it sincerely : For thus saith the Lord, Turn ye even to me with all your Heart. ' *Jael. ii. 12.* And assure your selves of this, that if ye draw near and give your Hearts Hypocritically to the Lord he may be provoked to inflict his wonderful Wrath upon you *Isaiah xxix. 13, 14.* ' Thus saith the Lord, for as much as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their fear towards me is taught by the Precept of Men. Therefore behold, I will proceed to do a marvelous Work among this People even a marvelous Work and a Wonder. For the Wisdom of their wisemen shall perish, and the understanding of their prudent Men shall be hid. '

3. My Friends; give your Hearts to the Lord cheerfully, for the LORD loveth a cheerful Giver, *2 Cor. ix. 7.* And certainly, if the Lord has an affectionate Respect to such who cheerfully give Alms to the Poor for his sake, much more will he love and esteem such who with cheerfulness give up their Hearts to himself.

4. Give

4. Give your Hearts to the LORD wholly. In this Case ye must beware of dividing your Hearts, giving part of them to God, and part of them to your Lusts and Idols, this will not do. For the LORD will either have all your Hearts or none of them; And hence it is that you have that Exhortation which lies before you in *1 Sam. xii. 20. But serve the Lord with all your Heart.* No less will do the Business than all your Heart; ye must give up your understandings to the Divine Conduct, and must not any longer follow your own Counsels; you must give up your Wills to be regulated by his Will, now not your own but his Will must be done. In a Word, ye must give up all your Affections to him, your Love must center on him, your Delight must be in him, and your *Desire towards him, and the Remembrance of his sweet and precious Name.* And happy will ye be if once in case to say with *David Psal. lxxiii. 25. Whom have I in Heaven but thee. And there is none upon Earth that I desire besides thee.*

5. Give up your Hearts to the LORD humbly, under a deep Sigh and Sense of your Vileness and Unworthiness. For remember, 'The LORD resisteth the Proud, while he giveth Grace unto the Humble,' *James iv. 6.*

Lastly, to add no more, to this Purpose, give up your Hearts to the LORD irreversibly, with a Design and Desire never to resume the Gift. Now say it, poor Sinner, Lord I give my Heart to thee, and never design nor desire to have it back again; let it be for thee, and not for another for ever and ever. Now I go on in the 3^d Place, to enquire into the Reasons of the Doctrine, and the 1st Reason, Why Sinners should give their Hearts to the LORD. I found upon the express and peremptory Command of God himself. Nothing can be more plain than this is in the Text, *My Son give me thy Heart.* Now this is the Command of the eternal God, and a Command it is altogether irreversible, and so long as it stands firm, which will be while *Sun and Moon endure;* not a Soul shall enter the Gates of Glory without obedience thereto. If indeed Mortal Man can cope with

GOD, if he be able to enter the Lifts with the Almighty, if he ' hath an Arm like GOD, and can thunder with a Voice like him ; ' if he can with Strength of Wit and Wisdom dispute the Sovereign *Jehovah* out of his Authority, then may he indeed entertain some Hopes of obtaining Access to the Kingdom of Heaven without yielding obedience to the Command, which we are now speaking of : But since no created Being is capable thus to manage Matters, 'tis highly unreasonable and impudent for any to stand it out against God, and to refuse the giving of their Hearts to him.

Reason 2. Why should Sinners give their Hearts to GOD because he has a Right to their Hearts ; and the LORD has a threefold Right to the Hearts of Sinners.

1. A Right of Creation.
2. A Right of Preservation.
3. A Right of Redemption.

1. I say he has unto them a Right of Creation, by his Almighty Breath he framed these Souls, and endued them with these rational Powers and Faculties, which exalt the human Nature almost to an equal Pitch of Glory, with the ' Angels, ' who excell in Wisdom and in Strength, ' and therefore the Psalmist sings of Man, that ' the LORD made ' him a little lower than the Angels, and crowned him ' with Glory and Honour, *Psal. viii. 5.* Now these Souls of the Sons of Men, which are their peculiar Glory and Honour above all the Sublunary Creation, cannot be the Product of a blind and unguided Chance ; but the off-spring of Almighty creating Power, and therefore you will find that the LORD assumes the Glory of their Workmanship to himself, while he calls them *the Souls that he had made, Psal. lvi. 16.*

2. The LORD has a Right of Preservation to the Hearts of Sinners. As by his Power and Wisdom he created them, so thereby does he daily preserve them, and therefore in Scripture he is justly stiled *the Preserver of Man* ; and certainly this Title neither could nor would be ascribed to him, did he not preserve their Souls as well as their Bodies in an eminent manner indeed it is said of him, that he ' preserves the Souls of

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of the Saints, *Psal. xcvi. 10.* But However this is not to be understood, as if the Souls of Sinners did not fall under the Influence of his common providential Care, which is daily employed for their Protection and Preservation.

3. The LORD has unto the Hearts of Sinners a Right of Redemption ; But however here let me not be mistaken, as if I intended to extend this Right to all the Children of Men, for the Scripture has confined this to a more narrow Compass, by restricting it to the Election of Grace, which might be sufficiently cleared, if the attempt would not lead me into too deep a Digression from the Purpose in Hand. To elect Sinners, then I say the Almighty has a Right of Redemption, having in the fulness of Time sent the Son of his Love into the World to lay down his Life a Ransom for them and therefore must needs have the most unquestionable and indisputable Right to their Hearts, and if he has such a Right to them, 'tis every way reasonable, that they should give them unto him. And as for all other Sinners, it cannot be denied ; but he has a Right to their Hearts, both by Creation and Preservation, and hence it must needs follow, that all sinners without exception stand bound and obliged to give their Hearts unto him.

Reason *Third*, Why should Sinners give their Hearts unto the LORD ? Because one great End and Design of the everlasting Gospel, is to engage Sinners to make a free and full surrender both of their Souls and Bodies to the LORD. For this End and Purpose did our LORD come into the World, for this End and Purpose did he Die and Suffer ; for this End and purpose did he institute a Gospel Ministry, and send them forth an Embassy to the Children of Men, to persuade them to yield their Hearts unto the LORD, and therefore it is that the Apostle exhorts the *Romans* the purpose recorded *Romans vi. 13.* *Neither yield ye your Members as Instruments of unrighteousness unto Sin. But yield your selves unto GOD as they that are alive from the Dead, and your Members as In-*

Fragments of Righteousness unto GOD. I go on now in the last place to the Application.

APPLICATION of the Doctrine, and the First Use shall be by way of Tryal and Examination.

IF it be so that Sinners should give their Hearts to the Lord. Then, O my Friends, ye who have unanimously called me to Labour in the Work of the Gospel among you, and others who it may be are hearing me this Day, I call you to search and try yourselves, in order to a discovery of this, whether or not ye have given your Hearts to God. And there is the more reason for you seriously and accurately to engage in this Enquiry, that not a few fondly imagine they have done so, when in the mean Time their Hearts are locked in the Embraces of Sin and Satan, well then may ye say, seeing so many are under the Power of Delusion and mistake about the Matter, O how shall we know whether or not we have given our Hearts to God. To give you some Satisfaction to this important Question, I shall briefly lay before you a few Marks and Characters of these who have given their Hearts to GOD.

1. Then my Friends, if ye have indeed given your Hearts to GOD, ye have surely found the mighty Drawings of his Spirit in your Souls. For no Man, no Woman can come or give their Hearts to Christ, except the Father which hath sent him draw them, John vi. 44. So strong are the Bonds, so massy are the Fetters which stake down Sinners to the slavery of Sin and Satan, that, without the omnipotent Efficacy of free Grace, they cannot possibly burst them asunder, in order to their being in a Capacity to make a full and free surrender of their Hearts to the Lord. Have ye then found the Drawings of this Spirit loosing your Bonds and in any measure setting you at Liberty from the bondage of

of Corruption, then have ye reason to Believe, that indeed ye have given your Hearts to the Lord.

2. If ye have given your Hearts to the Lord, then certainly there is a wonderful Change wrought upon them. *All old Things are done away, and behold every thing in them is become new.* In this Case ye will have new Understandings; tho' formerly they were *Darkness*, yet now, *they will be Light in the Lord*, and ye will certainly have quite other Apprehensions both of Sin and Duty than formerly you had. Now your Wills also are become New, tho' formerly they were altogether stubborn and refractory to every thing that was good, yet now they are in some measure pliable and filicable to the Will of God, and what remains of stiffness, stubbornness and Rebellion are in them, will be mater of your sad exercise Grief and Sorrow. In short, if you have given your Hearts to the Lord, there will be also a wonderful Change in the Affections, in as much as according to the Apostles Advice, they will in some measure be *set on things that are above, where Christ sits at the Father's right Hand.*

3: If you have given your Hearts to God, there will be much Love in them to God. Tho' in the Days of your soul Estrangement from him, ye hated him and his Ways, yet now having given your Souls to him, ye cannot but love him above all things in Heaven and Earth, and at least ye will desire to be in case to join with *David in Psal lxxiii. 25. Whom have I in Heaven but thee? and there is none upon Earth, that I desire besides thee.* And if he should ask at you the Question, which he once asked at *Peter, Simon son of Jonas lovest thou me.* would ye not ot least desire to give the same Answer that he did, *Lord, thou knowest all things, thou knowest that I love thee,* John 21. 17. If it be thus with you, no Doubt ye have given your Hearts to the Lord.

4. If you have given your Hearts to the Lord, then the Desire of your Souls cannot choose but go much out after him, and therefore the Church could say, *the*
Desire

Desire of our Soul is to thy Name, and to the Remembrance of thee, Isa. xxvi. 8. My Friends, where ever your Desires are cast to be sure there your Hearts are and to these Things and Persons you have given them. If your Desires be cast to the World, to your Lusts and Idols. As sure as there is a God in Heaven, you have given your Hearts to these; but if indeed the Marrow, the Substance and Strength of your Desires be after God and the Things of God, there is no manner of Doubt to be made of it, but ye have indeed given your Hearts to him.

5. If you have given your Hearts to the Lord, then certainly the Wanderings and Debordings of your Hearts from him will be the Subject Matter of your bitter Grief and Sorrow. When you take a view of the strange unaccountable and frequently repeated Rovings and Revoltings of your Spirits from him, Sorrow will not miss a Place in your Souls, and therefore David in such a Case as this says, *I will declare mine Iniquity, I will be sorry for my Sin, Psal. xxxviii. 18.* And truly my Friends, I must say this, If ye never knew what it was to be grieved for Sin, ye never knew what it was to give your Hearts to God.

6. If ye have given your Hearts to the Lord, then to be sure, you will much encline and desire to be in that way, and in the use of these Means, wherein ye may be led to the Enjoyment of that God, to whom ye have given these Hearts of yours; *the Place where his Honour Dwells*, and where he manifests his presence will be highly valued and esteemed by you: Hence says David, *One Thing have I desired of the Lord, that will I seek after. That I may dwell in the House of the Lord all the Days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple, Psal. xxvii. 4.* And again Psalm. lxxxiv. 10. *A Day in thy Courts is better than a Thousand; I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.* Well then, sirs, can ye say, that ye prize and value the Ordinances, and Principally

pally upon the account of their being the sweet tryft-
ing Places between God and his People, then you have
Reason to reckon upon this, as a fatisfying evidence of
your having given your Hearts to God.

Laftly, If you have given your Hearts to the Lord,
then ye cannot choofe but fometimes at leaft have fome
Longings and Pantings of Soul to be in that State and
Place where ye fhall come to the full and compleat
Enjoyment of that God, to whom you have given your
Hearts, with a full purpofe, never to take them back
again. Thus we find it was with *Paul*, He had given
his Heart to *Chrift*, and therefore he cannot forbear to
cry out *I long to be with Chrift which is far better*, Phil.
i. 23.

Now as the Issue of this Trial, it will be found,
that all of you in this Congregation who now hear me,
are of three forts. 1. Some of you and I fear the great
eft Part, have not and will not give your Hearts to God.
2. Some of you halt between two Opinions, being at a
ftand whether to give your Hearts to God or keep them,
where they are even in the Service of Sin and Satan.
3. Others, I hope there are among you, who have given
your Hearts to the Lord. Now the only ufe more I
make of the Doctrine, fhall be in an addrefs to thefe
three forts of Perfons. 1. I fhall addrefs my felf to
fuch among you, who have not given your Hearts to
God. Many a Time has this Voice from the Lord
founded in your Ears, *my Son*, *my Daughter*, *give me
thy Heart*. But have ye not upon the Matter faid to
him, my Heart will not give thee. Now there are
three Words I would fay unto you. 1. A Word of
Conviction. 2. Of Exhortation. 3. Of Direction.

1. Then, I lay before you a Word of Conviction,
and that which I would endeavour to convince you of
is this, that ye are in a very sad and miserable Con-
dition, and indeed 'tis fo sad, the Tongue of Men and
Angels is not able fully to lay it open, for in the
1. Place, If ye have not given your Hearts to God,
then to be fure ye have given them to Sin, which muft
needs

needs reign in and rule over you at pleasure. For seeing it has your Hearts, it can do with you what it will, and exact of you what ever Obedience it has a Mind to. For in short in this Case, ye are the Servants of Sin, one Lust says to you go, and you go, another says come and ye come; and must not your Condition be sad, when you are thus led captive by Iniquity at its pleasure.

2. If you have not given your Hearts to God, 'tis more than probable, you have given them to the World. You look upon your Treasure to be here on Earth, and therefore your Hearts are here also. The Riches, the Profits and Pleasures of Time are the only Things ye are taken up about, your Hearts cleave to them, and your Souls follow hard after them, and tho' it may be ye now fondly imagine that ye could not have made a better Disposal of your Heart, than by giving them up to the Embraces of these Vanities, yet the Day is coming when you shall see and find it to be for a Grief, even that Day when you shall be forced to say, of all the Profits Pleasures and Honours of this World, *miserable Comforters are ye all*

3. If ye have not given your Hearts to the Lord, ye have certainly given them to the Devil and what will the Devil do with your Hearts, I'll tell you, 1. He will blind you, so that you may not be able to see in *this your day the things that belong to your Peace*, hence says the Apostle Paul, *the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* 2 Cor. iv. 4.

2. He will not only blind but he will harden your Hearts, he will make them more obdured than the Adamant, more hard than the flinty Rock, so that neither Providences nor Ordinances shall make any good Impression upon them.

3. The Devil will delude your Hearts, either by making you apprehend that you have given them to God, while they are fast in his Claws, or by running them into the Deeps of dangerous Errors and Mistakes about

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about the Princip^e of Religion. For all the Errors
and Heresies which this Day overrun the Church of
God, were invented in Hell, and conveyed into the
Hearts of the first Propagators of them by him who is
a lyar from the beginning.

4. To add nothing more to this purpose, the *Devil*
will not only delude but at length he will torment
your Hearts. He that now acts the Part of your Tempter
if Mercy and Repentance do not interpose, will become
your eternal Tormenter, and must not your Case then
be sad beyond conception and expression. But,

Lastly, Consider, if you continue thus obstinately to
refuse the giving of your Hearts to God, then may he
justly be provoked to take them away, as he is said to
take away the Heart of the Chief of the People of the Earth,
Job. xii. 24. The meaning of which Words in short
is this, that he taketh away from them all Courage,
Wisdom and Counsel, and if God thus take away
your Hearts, I'll tell you three sad effects which will
follow thereupon, and you will find them, taken no-
tice of in the 24. and 25. Verses of that 12th Chapter of
Job. 1. ye shall wander in the Wilderness, where there is
no way, i. e. Ye shall be so full of Confusion, Uncer-
tainty and Perplexity of Mind, as to be entirely at a
Loss how to mannage and Govern your selves. 2. *Ye*
shall grope in the Dark without light, that is, ye shall be
so full of Spiritual Darkness and Blindness, that ye
shall not know what Hand to turn your selves to.
Yea, 3^{dly}, *ye shall stagger like a drunken Man*, that is, in
short ye shall be like the double minded Man, of
whom the Apostle *James* speaks, *unstable in all your ways*,
1 Chap. 8 Verse. Now considering all that has been
represented upon this Head, is not your Case sad and
miserable, while ye have not given your Hearts to God.

II. I promised to lay a word of Exhortation before
you Now, my Friends, in the Name of the great God
of Heaven and Earth, I come a Suitor for your Hearts
his Day, and my Exhortation to you is, O give your
Hearts to the Lord, O old Men and young Men, give

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your Hearts to the Lord, O! young Women and young Children give your Hearts to the Lord, Rich and Poor, Great and Small give your Hearts to the Lord.

My Friends, when you called me to come and be your Minister, I in obedience to the Command of God and you, am come, and O! if you would do me a Kindness, and at any rate oblige me now in the entry of my Ministry among you, I beseech and obtest you to give your Hearts to God without delay. And O! that I could use these Arguments which might prevail with you to comply, with the Exhortation such as the Lord has directed to, I briefly lay before you in these few particulars following.

Consider then *First*, The great God of Heaven and Earth calls for your Hearts, My Son, my Daughter give me thy Heart. And there are especially three ways by which he calls for your Hearts. 1. He calls for your Hearts by his Providence, when he makes his Steps drop fatness upon you, when he gives you as much of the World and the things thereof, as your Souls can well wish, in a Word, when he blesses you with prosperity in all your ways, whereby he makes vent for your Hearts, and when on the other Hand, his Providence frowns upon you, and he makes the Sun-shine of Prosperity to set at Noon-day, he still has the same view, and O! that ye would hear the Voice of the Rod and who hath appointed it.

2. He calls for your Hearts by his Ordinances. The loud sounding Voice of Heaven to you both by Word and Sacraments, is that which lies in our Text, my Son give me thy Heart.

3. He calls for your Hearts by his Spirit, and I appeal to some of your own Consciences, if even at present ye do not find the Spirit of the Lord striving with you, to make a fair surrender of your Hearts to God that made them. Then do not quench, do not grieve the Spirit by refusing him, for a grieved Spirit will depart. My Spirit saith the Lord, shall not always strive with Man, Gen. vi. 3. and wo will be to you if the Spirit

Spirit of God eternally depart from you. And now my Friends, as God thus calls upon you by his Providences, Ordinances and Spirit to yield your Hearts to him, so he calls with the greatest seriousness and fervency; yea, poor Sinner, the very Heart of God is engaged in the Matter, when he is saying to you, *my Son give me thy Heart*, and can you find in your Hearts to resist the melting Calls of the Heart of God.

2. O! Sirs, give your Hearts to the Lord; and for your Encouragement to comply with this, I will tell you what God will do with your Hearts.

1. Then, he will quicken them; now they are dead in Sins and Trespases; but O! give them to him, and he will make them live in his sight, the *Ephesians* found a sweet Proof of this, and therefore the Apostle tells them, *you hath he quickened, who were dead in Sins and trespases*. See *Eph. ii*.

2. He will enlighten them; now they are covered with Clouds and Darkness, and ye neither see nor know the things that belong to your Peace; but he will deliver you from the Power of Darkness, and fill them with his marvellous light.

3. He will soften them, now they are made like a piece of the nether Millstone, proof against all Preachings both by Word and Rod; but if ye will give them to him, He will make his Word as a *flint* and as a hammer that breaketh the Rock in Pieces. *Jer. xxiii. 29*. In short he will take away the Heart of Stone and give you a Heart of flesh, *Ezek. xxxvi. 26*.

4. He will cleanse them. Now they are Cages of uncleanness, full of abominable Lusts and Corruptions: But if ye will give them to him, he will purge and purify them; for says the Lord, *I will sprinkle clean Water upon you, and ye shall be clean: from all your Filthiness, and from all your Idols will I cleanse you*, *Ezek. xxxvi. 25*.

5. He will pacify them; tho' Storms and Tempests be now roaring in them, yet he can hush the Storm, and turn the Tempest into a Calm, for when he speaketh Peace, who can cause Trouble.

6. He

6. He will comfort them: While he says to you
son, Daughter be of good Cheer, thy Sins are forgiven thee
 Matth. ix. 2.

7. I'll tell you, what he will do to your Hearts, if
 ye will give them to him, he will even glorify them,
 while in due Time he brings them into his Presence,
 where there is *fullest of Joy*, and to his *right Hand* where
 there are *Pleasures* *evermore*, Psalm. xvi. 11.

3. And last Motive, and I name no more, is this,
 If ye will not give your Hearts to the Lord, but still
 continue in an unbelieving unregenerate State, then I
 tell you, you shall certainly be eternally damned, and
 lie roaring in the Flaming *Tophet* of Hell among Crowds
 of Devils and damned Reprobates, for *whoever believ-*
eth not, or giveth not his Heart unto God, *shall be dam-*
ned. But my Friends, I beseech you, *suffer the word of*
Exhortation, and surrender your Hearts to the Lord
 while he calls you aloud by his Word and Spirit.

Now if after all this, any of you shall say, O! how
 shall we be helped to give our Hearts to the Lord?
 An Answer to this, as was proposed, I give you in a
 Word of Counsel and Direction. 1. Be sensible that

to this Day ye have not given your Hearts to God.
 2. Be sensible of your Misery upon this Account. 3.
 O! pray to God that he would humble you, and en-
 gage and enable you to give your Hearts to him. 4.
 Ye must essay this Work, not in your own, but in
 the Strength of our Lord *Jesus Christ*.

5. O! give away your Hearts to the Lord in a way
 of formal explicate and expresse Covenant. Now say,
 O! thou great God, Father, Son and holy Ghost,
 I give unto thee my Heart, and my whole Heart to be
 for thee and not another, and O! that thou may take
 the offer off my Hand. Let my Heart be thine and be
thou my God for ever and ever.

6. What ye do in this Matter, do it speedily; yea,
 do it presently this very Moment, make a free and full
 Resignation of your Hearts to the most high.

Thus I have endeavoured to convince you

Sin and Misery while ye do not give your Hearts to the Lord, and also exhorted you to the Duty enjoined in the Text, and also given you Directions for your Help in this important Affair.

Before I leave you, let me ask the Question; are you content to give your Hearts to the Lord, yea or no, If ye are not, then I call Heaven and Earth to record against you, that ye have been this Day required to give your Hearts to the Lord, and ye have refused it. But if any among you are content to yield your Hearts to the Lord, I can assure you, he is both ready and willing to take them off your Hand, and if once he receive them, he will never let them go again, nay he *will keep you and them by his Power thro' Faith unto Salvation*

II. I proceed to address my self to such among you who after all that has been said, still halt between two Opinions, being at a stand whether to give your Hearts to God, or to keep them, where they are even in the service of Sin and Satan. Now what I intend to offer unto you, I very briefly deliver in the two or three particulars following.

1. Then, I would ask you, what are your Reasons for standing in this indifferent Posture; produce your strong Arguments by which you may justify the Justice and equity of your present Conduct, and sure I am of this, that be what they will, as soon as they are brought to the Ballances of the Sanctuary, they will be found light and wanting, as might be made evident in several Instances, durst I stay either to name or prosecute them.

2. I would say this to you who still halt between two opinions, that your Carriage is exceedingly hateful and abominable in the sight of God; yea, 'tis that which if Mercy and Repentance do not prevent it, will expose you to the severe and direful Testimonies of the divine displeasure, as is plain from what the Lord threatens against the lukewarm Church of Laodicea, Rev. iii. 16.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my Mouth.

3. Do you imagine that your Hearts can meet with as much pleasure in the service of Sin and Satan as in the Lord's. If ye do, ye are certainly under the Power of a most deluding and Soul damning mistake; for tho' all the ways of Wisdom be ways of pleasantness and all her paths Peace, yet the way of Sin leads down to the dismal Chambers of Wrath and Ruin.

4. Do you apprehend that your Hearts can reap as much Profit in the Service of Sin and Satan as in God's, either this must be believed by you, or else ye must stand chargeable with the highest Folly to stand equally inclinable to them both.

5. Do you imagine that on the other side of the Grave there is any third place distant from Heaven and Hell, where you may take up your eternal Residence: This the Papists fondly believe, but after all, their Faith wants a Foundation, both in Scripture and Reason. Wherefore beware of entertaining any such Notion. For all after their Death shall certainly go either to Heaven or Hell, and tho' you in your Life-time may seem to hang between these two, while ye halt between God and *Baal*, between *Christ* and your Lusts, yet if ye die in this Condition, there is no possibility for you to evite going down to the sides of the devouring Pit, out of which there is no deliverance or Redemption.

6. I would ask at you, how long will ye halt between two Opinions; how long will your Hearts stand indifferent to the Service of God and *Baal*? How long will it be ere you come to a conclusive Determination in this Matter, whether you will give your Hearts to God or the Devil. For Remember, as our Lord plainly tells you, *ye cannot serve God and Mammon*.

7. Once more let me say to you, choose ye this Day to whom ye will give your Hearts. Now two opposite Parties God and the Devil make suit to you for them; choose ye then to which of the two ye will give them.

Now

Now my Friends, I must again tell you, the great God has sent me to ask the Question at you, whether ye will give him your Hearts or not. O! what Answer shall I return unto him that sent me this Day unto you. Shall I report as your Answer, that ye are willing to give your Hearts to the Lord, then ye are Witnesses against your selves this Day, that ye have chosen to give your Hearts to the Lord for ever. Now I call all the Angels in Heaven to Witness; I call all the Stones and Timber of this House to witness; yea I call your own Consciences to witness, that you have of free and voluntary Choice, given your Hearts to the Lord. But if ye will still refuse to do this, if upon no Terms whatever ye will yield your Hearts to him, then your Souls Blood be upon your own Heads: For Life and Death have been set before you, and ye have chosen Death and refused Life. Yea, since ye have called me to take the Pastoral Charge of your Souls, therefore I as one of the meanest Heralds and Messengers of the King of Glory, summon you to Answer for this your Hellish and criminal Conduct at the great Bar and flaming Tribunal of Jesus, who is constituted the Judge of the quick and dead. And I tell you for a certain Truth, If ye die and be carried to the Grave without having given your Hearts to God, you will be banished from his Joyful Presence, with that dreadful Doom, *Depart from me, ye cursed, into everlasting fire prepared for the Devil and his Angels,* where you will suffer inexpressible Torment, and lie waltering among the purple flames of that fire that shall never be quenched, and the smoke of your Torment shall ascend for ever and ever. Think, O think on this ye criminal Rebels, ye despisers of the great Saviour, ye that will by no means give him your Hearts, before it be too late, for as sure as the eternal God lives, so sure shall you be thus treated, and none shall interceed for you, In regard you shall then be quite beyond the reach of Salvation, for tho' the great God be now obtesting you to give him your Hearts, yet remember there is no Saviour to deliver you when you

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